



निर्गमं पावयणं सच्चं

# जैन धर्म के मौलिक

## सिद्धान्त

—: निदेशक :—

श्री जसवन्तलाल शाह

—: सम्पादक :—

मोहनलाल सूथा

—: प्रकाशक :—

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जोधपुर (राज०)

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मूल्य ५) रु.

मुद्रक : इण्डिया आर्ट प्रिण्टर्स, दिवान हाउस भासमण्डी, जोधपुर

## — प्राक्कथन —

‘जैन धर्म के मौलिक सिद्धान्त’ पुस्तक प्रस्तुत करते हुए हर्ष होता है। इस पुस्तक में जैन धर्म के दस नियम, स्थित कल्प के दस भेद, पुण्य हेय, ज्ञेय और उपादेय, चार प्रत्येक बुद्ध चित्त संभूति, द्विमुख, करकंडू, नगाति तथा गम्मा और महादण्डक-थोकड़ा आदि को सरल, सुबोध भाषा में समझाने का प्रयत्न किया गया है। साथ में अंग्रेजी पाठकों के लिए उक्त चारों अध्ययनों का सरल अनुवाद अंग्रेजी में रखा गया है।

पुस्तक के सम्पादन तथा विषय निर्वाह की पूरी सावधानी रखने के बावजूद भी छद्मस्थ अवस्था के कारण त्रुटि होना संभव है। साथ में प्रिंटिंग की त्रुटियां होना भी स्वाभाविक है।

सुश्रावक श्री मान् अमरचन्दजी सा. लोढा का मैं अत्यन्त आभारी हूँ कि उन्होंने स्तोकज्ञान वर्धन में मुझे बहुत सहयोग दिया। मैंने अपनी बुद्धि की क्षयोपशमानुसार गम्मा जैसे कठिन स्तोक का सरल विवेचन किया है। उस में अनजाने में कोई भूल रह गयी हो तो सुज्ञ पाठक उनका निर्देश करेंगे ताकि अगली आवृत्ति के प्रकाशन के समय उनका शुद्धिकरण किया जा सके।

मैं सुश्रावक, तत्त्वज्ञान प्रेमी श्रीमान् धींगड़मलजी सा. गिरिया एवं धर्म प्रेमी आगम रसिक श्री जसवत लाल भाई शाह का उपकार कदापि नहीं भूल सकता जिन्होंने समय-समय पर मेरा ज्ञान वर्धन कर मुझे उत्साहित किया।

श्री रतनलालजी सा. डोशी सम्पादक 'सम्यग्दर्शन'  
की सम्मति

पुस्तक में सामग्री का संचय ठीक हुआ है । श्री उत्तराध्ययन सूत्र के कुछ अध्ययन भी दिये हैं जिनका भावपूर्ण स्वाध्याय आत्मा में शुभ परिणति उत्पन्न करने वाला है । प्रत्येक बुद्ध चरित्र भी उत्तम है । इनका अनुवाद सर्वोपयोगी हिन्दी भाषा में होना था । महादण्डक तथा गम्मा के थोकडे इस विषय में समझने सिखनेवाले के उपयोगी हैं । स्वयं मूया सा. इस विषय के अच्छे ज्ञाता हैं, और सीखने में सरलता हो ऐसा ढंग बतलाते हैं ।

पुस्तक बिना किसी भेद भाव के सभी जैन धर्मानुयायियों के लिए उपयोगी है ।

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॥ श्री ॥  
**समय सारणी जोधपुर रेलींश**

सारीख मास	सूर्योदय	राई प्रति-क्रमण पञ्चत्वाणा	विहार प्रति खिजन या रनी पुरुष प्रवेण व प्रार्थना	नवकारसी	पीठपी	सूर्यस्त	देवसी प्रति क्रमण प्रारंभ	पुरुष या रनी प्रवेण वन्द
1 जनवरी	7-27	7-15	7-30	8-14	10-04	5-57	6-15	5-50
1 फरवरी	7-22	7-10	7-30	8-10	10-08	6-21	6-35	6-15
1 मार्च	7-01	6-50	7-10	7-49	9-55	6-40	7-00	6-35
1 अप्रैल	6-29	6-15	6-35	7-17	9-36	6-56	7-15	7-50
1 मई	6-01	5-50	6-10	6-49	9-18	7-10	7-25	7-05
1 जून	5-45	5-35	5-50	6-33	9-11	7-29	7-45	7-25
1 जुलाई	5-50	5-40	5-55	6-38	9-16	7-35	7-50	7-30
1 अगस्त	6-04	5-50	6-10	6-52	9-23	7-26	7-40	7-20
1 सित.	6-18	6-05	6-25	7-06	9-28	7-00	7-15	6-50
1 अक्टू.	6-30	6-20	6-35	7-18	9-28	6-25	6-40	6-20
1 नवम्बर	6-47	6-35	6-55	7-35	9-34	5-57	6-15	5-50
1 दिस.	7-09	6-55	7-15	7-57	9-48	5-45	6-00	5-40

## नमस्कार मंत्र प्रार्थना

अरिहन्त के अनुयायी हैं, अहिंसा धर्म हमारा है ।  
सब जीवों से प्रेम करें हम, ईष्या द्वेष निवारण है ॥

सिद्ध प्रभु के अनुयायी हैं, सत्य धर्म मन भाया है ।  
सत्य ही बोलें, सत्य ही तोलें, जीवन में सत्य समाया है ॥

आचार्य के अनुयायी हैं, अचौर्यव्रत को धारा है ।  
पर धन को हम कभी न छुएँ, चौर्य कर्म नहीं प्यारा है ॥

उपाध्याय के अनुयायी हैं, जीवन उच्च बनायेंगे ।  
पर वनिता 'माता अरु भगिनी', जग में सुशील कहायेंगे ॥

मुनियों की सेवा करते हैं, दौलत जिनने ठुकराई है ।  
हम लोभ लालच में फसे हुए हैं आयु व्यर्थ गंवाइ है ॥

इस शुभ दिनसे हम करें प्रतिज्ञा, संतोष जीवन में लायेंगे ।  
नीति न्यायमय जीवन हो कर, सुखी सकल बनजायेंगे ॥





सम्पादक परिचय—

## श्री मोहनलालजी मूथा - एक परिचय

आप बड़े धर्मनिष्ठ, धर्मपरायण, सतत श्रद्धा पूर्वक ज्ञानाराधन करने वाले धर्मानुरागी सदगृहस्थ हैं। आपको ये धार्मिक संस्कार धर्मप्रेमी अपने पूज्य पिता श्री ताराचन्दजी शाह से प्राप्त हुए हैं। आप महादण्डक और गम्मा के विशेषज्ञ हैं। आपने अब तक 300 साधु साध्वियों को इसका बोध कराया है। आपने संवत् 2018 से श्रावक के 12 व्रत व संवत् 2022 में संपूर्ण ब्रह्मचर्य व्रत को ग्रहण किया। संवत् 2033 से रात्रि भोजन त्याग व संवत् 2032 से निरंतर एकान्तर उपवास कर रहे हैं। आपके जीवन में त्याग वृत्ति पाई जाती है। आप सुधर्म प्रचार मण्डल के प्रमुख स्वाध्यायी हैं।

**अपने सभान अन्य प्राणी को समझो।**

सबसे पाणा पिआडया नाईवाएज्ज कंचरां ।

सबको अपना जीवन प्रिय है, किसी भी प्राणी की हिंसा मत करो। सभी प्राणी अपने प्राणों की सुरक्षा केलिये सतत सचेष्ट रहते हैं। प्रत्येक विकट परिस्थिति में प्राणों की रक्षा के लिए सभी प्रयत्न करते हैं। प्राणहरण करने पर जैसा अनुभव तुम्हें होता है, वैसा ही अन्य को भी। अतः हिंसा मत करो। प्राणों और प्राणी की रक्षा करो। रक्षा का अर्थ सिर्फ प्राणों को न लेना ही नहीं है किन्तु दुःखी अभाव पीड़ितों के प्रति तन, मन और धन से अग्रसर होकर उनको अभय दो। सुरक्षा का अर्थ है सेवा, उपकार, करुणा, मैत्री आदि का व्यवहार करना।



सुश्रावक श्री मोहनलालजी ताराचंद जी मूथा  
जन्म तिथि : कार्तिक कृष्णा छट्ट, संवत् 1984



## आत्मानुशासन

अप्पणो य परं नालं कुत्तो अन्नाणुसासिउ ।

जो अपने पर अनुशासन नहीं रख सकता है, वह दूसरों पर अनुशासन कैसे रख सकेगा ? यदि व्यक्ति स्वेच्छाचारी है, अपने जीवन में मर्यादा नहीं करता है और यथेच्छ प्रवृत्ति करता है । तो दूसरों के सद्व्यवहार की अपेक्षा कैसे रखी जा सकती है । अनुशासन का सही मायने में यह अर्थ है कि पहले अपने को संयमित बनाओ, मर्यादा में रहो और जिस मर्यादा में स्वयं रहोगे, तदनु रूप दूसरा भी शासन मानेगा ।

### महावीर के सिपाही

महावीर के हम सिपाही वनेंगे,  
जो रखा कदम फिर न पीछे धरेंगे ॥ राग ॥

सिखा देंगे दुनिया को शान्ति से रहना,  
अहिंसा की विजली नसों में भरेंगे ॥ 1 ॥

लगायेंगे मरहम जो होवेंगे जख्मी,  
सुखी करके जग को स्वयं दुःख सहेंगे ॥ 2 ॥

कहीं जुल्म दुनिया में रहने न देंगे,  
अगर सर कटेगा खुशी से मरेंगे ॥ 3 ॥

न घुड़ दौड़ में जग के पीछे रहेंगे,  
कसेगे कमर और आगे बढ़ेंगे ॥ 4 ॥

अहिंसा के सेवक हैं हम वीर सच्चे,  
धर्म युद्ध में हम आगे बढ़ते रहेंगे ॥ 5 ॥

हमें राम सुख-दुःख की परवाह नहीं है,  
अहिंसा का झण्डा लहरा के रहेंगे ॥ 6 ॥

# श्री अमृतलालजी मूथा

‘होनहार वीरवान के होत चिकने पात’

कहावत के अनुसार आपमें बाल्यावस्था में ही सुसंस्कृत माता पिता के संस्कार अंकुरित हो गये। मेट्रिक तक व्यावहारिक शिक्षण प्राप्त करने के पश्चात् धार्मिक शिक्षण शिविरों व संत समागम के माध्यम से आपकी रुचि धार्मिकता की ओर विशेष जागृत हुई। दिनों दिन त्याग और वैराग्य की भावना बढ़ती रही। आपने दशवैकालिक उत्तराध्ययन सूत्र तथा थोकड़ों का अध्ययन किया और अन्त में पूज्य तपस्वीराज श्री चम्पालाल जी म. साहब के पास संवत् 2034 वैशाख शुक्ला 11 को दीक्षित हुए आप इस समय मुनि पद में विचर रहे हैं। आप भी पहले सुधर्मप्रचार मण्डल के प्रमुख स्वाध्यायी थे।

## सुभाषित

जिसकी श्रद्धा नींव और क्रिया भीत है, जिसमें सत्तरह संयम सोपान है, ज्ञान जिसका दरवाजा है चार प्रकार की समाधि शय्याएँ हैं, पांच समितियाँ जिसको छत है, वारह तप ही जिसके स्तम्भ (खम्भे) हैं, दस यति धर्म जिनकी खिड़कियाँ हैं, जिसके भीतर ज्ञान-रूपी प्रदीप प्रकाशित हो रहा है, और चारों ओर वारह प्रकार की भावना रूप उद्यान, शान्ति रूपी सलिल से लहलहा रहा है, ऐसे महाव्रत रूप प्रासाद (महल) में संयमी आत्मा सुख पूर्वक विराजमान है।





श्री अमृतलाल जी सूया सुपुत्र श्रीमोहनलाल जी सूया  
जन्म तिथि : फाल्गुन कृष्णा अमावस्या संवत् 2015



# मनुष्यत्व की दुर्लभता

लेखक : पं. श्री महेशचन्द्रजी जैन

दुःख से छुटकारा पाने के लिए मनुष्य भव भी एक साधन है । न मालूम किस पुण्योदय से हमें यह मानव भव प्राप्त हुआ है । मानव भव की प्राप्ति के लिए देवता भी तरसते हैं भगवान् महावीर ने कहा है :—

कम्माणं तू पहाणाए, आणुपुव्वी कयाइ उ ।

जीवा सोहिमणुपत्ता, आययन्ति मणुस्सयं ॥

उतराध्ययन अ, 3, गा, 7

अनेकानेक योनियों में भयंकर दुःखों को भोगते-भोगते जब कभी मनुष्ययोनी को प्राप्त कराने में बाधक कर्मों को क्षय करके जीव जब शुद्धि-निर्मलता को प्राप्त करता है तब मनुष्यत्व को प्राप्त करता है ।

मोक्ष प्राप्ति में चार कारण बहुत दुर्लभ बताये गये हैं । उनमें मनुष्यत्व की प्राप्ति को प्रधान कारण बताया गया है भगवान् महावीर ने अपने अन्तिम प्रवचन में कहा है :—

चत्तारि परमंगाणि, दुल्लहाणीह जंतुराणो ।

माणुस्सत्तं सुई सद्धा, संजमम्मि य वीरियं ॥

मनुष्यत्व, शास्त्रश्रवण, श्रद्धा और संयम में पराक्रम अर्थात् चारित्र्य का पालन ये चार साधन संसारी प्राणी के लिए बहुत दुर्लभ हैं ।



मनुष्य और मनुष्यत्व में कितना अन्तर है संसार में मनुष्य बनना इतना दुर्लभ नहीं है जितना कि मनुष्यत्व प्राप्त करना । एक व्यक्ति चाहे कितना विद्वान् क्यों न हो जाए, चाहे कितना बड़ा बेरिस्टर या जज क्यों न बन जाये, चाहे कितना बड़ा विज्ञान वेत्ता या डाक्टर क्यों न हो जाये, चाहे कितना बड़ा अध्यापक या प्रवक्ता क्यों न बन जाये, कितनी बड़ी-बड़ी पदवियों को क्यों न धारण कर लेवे किन्तु उसमें मानवता प्राप्त नहीं हुई तो वे सब पदवियाँ आध्यात्मिक दृष्टि से नगण्य हैं । मानवता प्राप्त करने के लिए अपने आप को बदलना होगा । उसको प्राप्त करने के लिए सम्यग्-दर्शन की परमावश्यकता है । इसके बिना ज्ञान अज्ञान रूप है । सम्यग्-दर्शन का स्वरूप है जिनेन्द्र प्ररूपित तत्वों पर पूर्ण श्रद्धा होना, लेशमात्र भी शंका न करना यही सम्यग्-दर्शन है । सम्यग्-दृष्टि यदि पढ़ा हुआ भी न होगा तब भी उसमें अनुकम्पा होगी, उसमें शोषणवृत्ति और संग्रहवृत्ति न पाई जायगी । वह कभी भी क्रूर कर्म न करेगा अतः ऐसे व्यक्ति में मनुष्यता का स्वतः ही विकास होगा ।

इसी दृष्टि को सम्मुख रख कर जैनशास्त्रों में 'माणुस्सं खु सुदुल्लहं' मनुष्य होना बड़ा कठिन है यह कहा गया है । महावीर प्रभु का यही आशय है कि नर शरीर तो न मालूम अनन्ती बार प्राप्त कर चुके हैं किन्तु यदि हममें मनुष्यता आती तो निश्चय ही हमारा वेड़ा पार हो जाता । अतः मनुष्यता प्राप्त करने के लिए प्रयत्नशील होना आवश्यक है ।



# विश्व शांति कैसे हो सकती है ?

आज के वैज्ञानिक युग में जहां मनुष्य के द्वारा नई-नई व्यवहारोपयोगी वस्तुओं का आविष्कार किया गया है वहां महान् से महान् संहारक उद्‌जनक जैसे शस्त्रों का भी । यह सब किसलिए ? मेरी सत्ता समस्त संसार पर फैल जाए, मैं ही सबका प्रभु हो जाऊं । एक ओर तो शस्त्रों की होड़ में एक देश दूसरे देश से आगे निकल जाना चाहता है तब दूसरी ओर आधुनिक जनता का अधिक भाग युद्ध को न चाहकर शांति की चाहना करता है । परन्तु शांति शस्त्रों के बलबूते किये गए युद्ध से नहीं मिल सकती । शांति का वास तो अहिंसा में है । 25 वर्ष पहले विश्व शांति के इच्छुक 40 देश के विद्वानों की एक सभा शान्ति निकेतन में हुई थी । उन्होंने वहां जैन धर्म सम्बन्धी चर्चा की जिसका सार कलकत्ता युनीवर्सिटी के अन्तर राष्ट्रीय ख्याति प्राप्त डॉ. कालीदास नाग ने स्पष्ट शब्दों में यह प्रकट किया कि जैन धर्म सार्वभौमिक धर्म है । अगर इसका प्रचार किया जावे तो अखिल विश्व का लोक प्रिय धर्म बन सकता है । पांचवे आरे के पूरे 21 हजार वर्ष तक जैन धर्म धूम—धाम से चलेगा ।

**प्रवचनकार श्री आचार्य सम्राट् पूज्य आनन्द ऋषिजी म.सा.**

सच्चा अनेकान्तवादी किसी दर्शन पर द्वेष नहीं करता है । वह सम्पूर्ण नयरूप दर्शनों को इस प्रकार की वात्सल्य दृष्टि से देखता है । जिस प्रकार कोई पिता पुत्र को देखता है । क्योंकि अनेकान्तवादी की न्यूनाधिक बुद्धि नहीं होती है । वास्तव में सच्चा शास्त्रज्ञ कहे जाने का वही अधिकारी है जो स्यादवाद का अवलम्बन लेकर सम्पूर्ण

दर्शनों में समानता का भाव रखता है। मध्यस्थ भाव ही शास्त्रों का गूढ़ रहस्य है, यही धर्मवाद है। मध्यस्थभाव रहने पर शास्त्र के एक पद का ज्ञान भी सफल है, अन्यथा करोड़ों शास्त्रों के पढ़ जाने से कोई लाभ नहीं है।

उक्त कथन का सारांश यह है की स्याद्वाद आत्मा में समत्वयोग का इतना व्यापक विस्तार करदेता है कि स्व-पर का भेद ही नहीं रहता है। समत्वयोगी के स्वरूप को कवीर के शब्दों में इस प्रकार कहा जा सकता है—

लाली मेरे लाल की, जित देखो तित लाल ।  
लाली देखन मैं चली, मैंभी हो गई लाल ॥

इसी कारण स्याद्वाद का उपासक जिस दृष्टिकोण को देखता है या विचार को सुनता है या चिन्तन की शैली को परखा है, उसमें अपने ही किसी न किसी अंश को पाता है, विभिन्न दिखने वाले अंश भी स्वयं उसके चिन्तन के किसी न किसी आयाम से मेल खाते हैं। अतः वह उनका विरोध करे तो कैसे? वे विभिन्न मतों में होने वाले विचार भी तो उसकी सम्यग् चिन्तन कायां के ही तो अंग हैं। अगर उनको तिरस्कृत कर दिया तो वह स्वयं समत्वयोगी न होकर विपमता का विश्वामित्र हो जायेगा। इसलिए स्याद्वादी सहिष्णु होता है। वह राग द्वेष रूप आत्मा के विकासों पर विजय प्राप्त करने के लिए सतत प्रयत्नशील रहता है। दूसरों के विचारों को धुनता है, सिद्धांतों का सम्मान करता है और अपने विचारों के साथ सामंजस्य के आधार का अन्वेषण करता है एवं मध्यस्थभाव से सम्पूर्ण विरोधों का समन्वय करता है।

आज का राजनैतिक जगत् वैचारिक सवर्षों से परिव्याप्त है।

पूँजीवाद, साम्यवाद, समाजवाद, राजतन्त्र, प्रजातन्त्र, कुलीनतन्त्र, सैनिकतन्त्र, आदि अनेक प्रकार की राज्य व्यवस्थाएँ और शासन प्रणालियाँ प्रचलित हैं। ये प्रणालियाँ भी एक दूसरे को समाप्त करने तथा अपना-अपना प्रभाव क्षेत्र बढ़ाने में लगी हुई हैं (महायुद्ध और प्रादेशिक युद्ध अपना-अपना प्रभाव क्षेत्र बढ़ाने के लिये हुए और हो रहे हैं) आर्थिक लाभ के अतिरिक्त अपनी विचार धारा का प्रसार प्रमुख कारण है। ये संघर्ष और युद्ध मानव जाति के लिये विभीषिका बने हुए हैं।

इन युद्धों में कोई भी पक्ष लाभ की स्थिति में नहीं है। विजित और विजयी दोनों भयभीत हैं और यह अनुभव करते हैं कि कोई न कोई शांति का मार्ग-उपाय मिले। इसी उद्देश्य को लेकर संयुक्त राष्ट्रसंघ जैसे एक मंच का निर्माण हुआ है। इस मंच का निर्माण होने पर भी और शांति व सह अस्तित्व की आवश्यकता पर जोर देते हुए भी विश्व-शांति स्थापित नहीं हो रही है। इसका कारण स्पष्ट है कि अनेकांत दृष्टि और स्यादवाद की भावना को नहीं अपनाया गया है। बात शांति की की जाती है और प्रवृत्ति पूर्ववत् दुराग्रह से भरी हुई है।

आज की राजनीति यद्यपि राजतन्त्र से प्रजातन्त्र तक आ पहुँची है। इसके बीच अनेक उतार-चढ़ाव भी उसने देखे हैं। लेकिन आज भी प्रजातन्त्र आगे बढ़ गया है। निर्वाचित व्यक्ति पूर्ववत् राजतन्त्र के अनुरूप आचरण कर रहे हैं। बहुमत और अल्पमत की निर्णायक पद्धति के कारण वास्तविक प्रजातन्त्र की स्थापना नहीं हुई है। वह बहुमत तन्त्र बनकर रह गया है, जिसमें अल्पमतों की आवाज भी नहीं सुनी जाती। साथ ही और हारे हुए नेताओं पर

अनेक प्रकार के मिथ्यादोषारोपण कर उनका चरित्र हनन किया जाता है। प्रजातन्त्र तभी सफल हो सकेगा जब स्याद्वाद दृष्टिकोण को स्वीकार किया जाएगा। विरोधी पक्ष की बात इसलिए अग्राह्य नहीं मानी जानी चाहिए कि वह अल्प मत में हैं ऐसा होने पर ही तो शासक अथवा सत्ताधारी दल निरंकुश प्रवृत्ति करने लगता है। इस लिए विरोधी पक्ष को उतना ही मान देना चाहिए जितना अपने पक्ष को सम्माननीय माना जाता है। विपक्ष विरोधी ही नहीं है, किन्तु उसकी धारणाओं में भी किसी रूप से सत्य का अंश है।

भगवान् महावीर ने स्याद्वाद सिद्धांत के द्वारा यही सूत्र दिया है कि एक पक्ष की सत्ता स्वीकार करते हुए भी दूसरे पक्ष को उसका सत्य कहने दो और उस सत्य को स्वीकार करो। यह सिर्फ दार्शनिक चिन्तन नहीं है किन्तु सम्पूर्ण जीवन को स्पर्श करने वाला है और इसके द्वारा हम गरीबों, दुर्बलों और अल्प संख्यकों को न्याय दे सकते हैं। प्राज जो संघर्ष, वर्गभेद, साम्प्रदायिक कलह, विग्रह आदि हैं उनका मूल कारण एक दूसरे के दृष्टिकोण को न समझना है, वैयक्तिक हठ व आग्रह आदि हैं।

स्याद्वाद संकुचित एवं अनुदार दृष्टि को विशाल बनाता है। यह विशालता, उदारता ही पारस्परिक सौहार्द, सहयोग, सद्भावना एवं समन्वय का मूल प्राण है। आज के युग में तो इसकी और भी अधिक आवश्यकता है। समानता और सह अस्तित्व का सिद्धांत स्याद्वाद को स्वीकार किये बिना फलित नहीं हो सकता है। उदारता और सहयोग की भावना तभी बलवती बनेगी जब हमारा चिन्तन, कथन अनेकांतवादी होगा।

किसी एक पक्ष पर अड जाना तथा वाद-विवाद में आंखे लाल

करके बोलने लगना, ये लक्षण उन लोगों के हैं जो अभी लक्ष्य की राह पर नहीं आये हैं। सत्य के मार्ग पर आया हुआ व्यक्ति हठी नहीं होता है बल्कि स्याद्वादी होता है। जब तक विश्व अनेकांतदृष्टि स्याद्वाद को स्वीकार नहीं करेगा तब तक संसार में शांति होना संभव नहीं है। विश्व को अपने विकाश के लिए स्याद्वाद शाश्वत सरल मार्ग स्वीकार करना पड़ेगा यही विश्व मंगल की अक्षय इकाई है।

## आत्मा किस प्रकार से शाश्वत सुख प्राप्त कर सकती है ?

—श्री माणकलालजी एडवोकेट, धार (म. प्र.)

‘जैन धर्म का संबंध चैतन्य से है। जड़ व चैतन्य के गुण एक दूसरे से विपरीत हैं।’

‘यह ससारी जीव किस कारण से दुःखी है और किस साधन को अपनाने से वह शाश्वत सुख का स्वामी हो सकता है।’

‘जीव के लिए आठों कर्म शत्रु के समान हैं फिर भी मोहनीय कर्म मुख्य शत्रु और मिथ्यात्व मोहनीय प्रधान शत्रु के समान है।

### (१) जैन सर्वज्ञ के युग में हैं

इस जगत् में अनेक मत मतान्तर हैं जो धर्म के नाम से जाने जाते हैं। ये मत प्रवृत्तक के मतिज्ञान पर आधारित हैं। इनमें विशेषकर पादगलिक सुद्ध भुविधा की ही बात कही गई है। कभी कहीं आराम उत्थान की भी बात आती है परन्तु वहाँ भी अपूर्णता ही पाई जाती है। इन धर्मों में पुण्य का सच्चा स्वरूप न जानते हुए

भी पुण्य करने का तो कहा गया है परन्तु आश्रव पाप की रोक का पूर्ण विधान नहीं। पाप की वास्तविक समझ नहीं। एक जगह जिस कृत्य को पाप रूप मानते हैं उसी कृत्य को अन्य जगह पुण्य रूप भी मानते हैं। इस प्रकार का विरोधीपन दृष्टिगोचर होता है सिवाय इसके निर्जरा का स्वरूप नहीं जानते। इस अपूर्णता का कारण है अल्प ज्ञाता एवं सरागता। जिसे छद्मस्थ अवस्था कही जाती है।

जैन धर्म का स्वरूप तीर्थंकर देव सर्वज्ञ और वीतरागी होने के बाद ही बतलाते हैं। छद्मस्थ अवस्था में मौन ही रहते हैं। सर्वज्ञ होने से उनके कथन में भूल नहीं होती और वीतरागी होने से उनका कथन असत्य नहीं होता। जैन धर्म का सम्बन्ध आत्म धर्म से है। जैन धर्म की मान्यता है कि सुख का पूंज स्वयं आत्मा ही है पर वस्तुओं का सुख मानना भ्रम है। आत्मा किस प्रकार से शाश्वत सुख प्राप्त कर सकती है उसकी सचोटी विद्या व कला जैन धर्म में बतलाई गई है।

तीर्थंकर देव सर्वज्ञ होने से जड़ व चेतन दोनों का उन्हें पूर्ण ज्ञान होता है। शास्त्रों में जड़ के सम्बन्ध में उतना ही उल्लेख किया है जो कि आत्म धर्म की साधना में आवश्यक था।

लोग कहते हैं कि यह युग वैज्ञानिक युग है, धर्म के सिद्धांत विज्ञान की कसौटी पर खरे उतरने चाहिये। उनकी यह कसौटी ठीक नहीं है। वैज्ञानिक का शोधकार्य जड़ से सम्बन्धित है। उनके निर्णय भी पलटते रहते हैं। जैन धर्म का सम्बन्ध चैतन्य से है जड़ व चैतन्य के गुण एक दूसरे से विपरीत हैं फिर भी तो तीर्थंकर देव सर्वज्ञ होने से उनके द्वारा जड़ के सम्बन्ध में भी अनेक बातें कही गई हैं जिन पर वैज्ञानिक विश्वास नहीं करता था परन्तु वैज्ञानिक

भी कई बातों को सही मानने लगा है। वैज्ञानिकों के जितने भी नये-नये आविष्कार हुए हैं उनसे जैन धर्म की पुष्टि ही हुई है। जहाँ पर विपरीतता पाई जाती है वहाँ विज्ञान सत्य से दूर है ऐसी श्रद्धा एक जैन की होनी चाहिये।

विज्ञान के बल पर जैसे कहा जाता है कि मनुष्य चन्द्रलोक पर पहुँच गया, जैन धर्म इस बात को सही नहीं मानता कारण सर्वज्ञ के ज्ञान में चन्द्रलोक सूर्य से बहुत ऊँचा है वहाँ मनुष्य नहीं पहुँच सकता। परन्तु इस वैज्ञानिक युग के पक्षकार अश्रद्धालु कुछ श्रावक व साधु इस कथित चन्द्रयात्रा को सही मानकर शास्त्र वचनों के प्रति अश्रद्धालु हो रहे हैं, उनकी श्रद्धा डगमगा गई है। श्रद्धालु जिनधर्मी तो यही मानता रहा है कि चाहे वैज्ञानिक या जगत के लोग कुछ भी कहें व मानें परन्तु मनुष्य चन्द्रलोक पर पहुँच ही नहीं सकता। सर्वज्ञ के वचन असत्य नहीं हो सकते।

जैनियों के लिए सन्तोष का विषय है कि अब यह प्रकट हो रहा है कि कुछ वैज्ञानिक लोग मनुष्य के द्वारा चन्द्रलोक की यात्रा पर शंका कर रहे हैं।

जैन धर्मियों को यह अटल श्रद्धा होना चाहिये कि हम वैज्ञानिक युग से भी ऊपर सर्वज्ञ के युग में जी रहे हैं

भरत क्षेत्र में भगवान् का शासन जब तक चलेगा तब तक सर्वज्ञ का युग चालू है ऐसा दृढ़ विश्वास हर एक जैन को होना चाहिये।

( २ ) सत्य नया या पुराना नहीं होता

जैन धर्म शाश्वत है, निश्चित है। इसमें नवीनता व पुरातनता



को स्थान नहीं है । कारण यह सत्य पर आधारित है । सत्य कभी नया या पुराना नहीं होता, वह सत्य है प्राकृतिक नियम । ये नियम शाश्वत हैं; अपरिवर्तनीय हैं; इन नियमों के अन्तर्गत है षट् द्रव्य, नवतत्त्व आदि । ये शाश्वत नियम सर्वज्ञ के ज्ञान में ही आते हैं और वे वीतराग होने से जो ज्ञान में आया उसका कथन उसी प्रकार करते हैं । हर एक तीर्थंकर देव कोई नवोन जैन धर्म प्रकट नहीं करते बल्कि जो प्राकृतिक नियम है उसका उद्घाटन करते हैं जिसे हम जैन धर्म कहते हैं । इन नियमों से प्रकट होता है कि संसारी जीव किस कारण से दुःखी है और किस साधन को अपनाने से वह सुख का स्वामी हो सकता है । यह भी प्राकृतिक नियम में है कि अमुक समय में 24 तीर्थंकर होंगे ही । इस कारण जैन धर्म अनादि काल से है और अनन्त काल तक रहेगा यह भी नियम में ही है कि महाविदेह क्षेत्र में तीर्थंकर देव हमेशा विद्यमान रहते हैं । तीर्थंकरों की दूरी क्षेत्र से या काल से होते हुए भी इस सत्य की प्ररूपणा में कोई फर्क नहीं आता । जो लोग अपने आपको क्रान्तिकारी साबित करने के लिए दूसरों को पुराणमन्थी व अपने को नवीनपन्थी कहकर वकवास करते हैं वे मत के बल पर जैन धर्म के सिद्धान्त में फेर बदल करना चाहते हैं उन्हें इस वास्तविकता को समझ लेना चाहिए । इसी में शासन का हित है ।

### ( ३ ) सुख की जननी निराकुलता

तीर्थंकरदेव सर्वज्ञ होने से खेदज्ञ भी होते ही हैं । वे जानते हैं कि संसारी जीव दुःखी है । दुःख का लक्षण है आकुलता याने किन्नी इच्छा की पूर्ति होने की अभिलाषा । इस आकुलता की जननी है मोहनीय कर्म । जितने भी जीव जो मोहनीय कर्म सहित हैं उन्हें कोई तो इच्छा रहती ही है ।

उच्चगति का जीव भी क्यों न हो चाहे उसके पुण्योदय से इच्छाओं की पूर्ति होती जा रही हो फिर भी अभिप्राय में उसके इच्छा का सद्भाव बना ही रहता है। सुख का लक्षण है निराकुलता। संसार में जो सुख माना जाता है वह दुःख की तारतम्यता पर आधारित है। यदि किसी इच्छा की पूर्ति पुण्योदय से होती है तो जीव सुख मानता है पर एक इच्छा की पूर्ति हुई नहीं कि तत्काल दूसरी इच्छा उपस्थित हो जाती हैं क्योंकि आकुलता का अन्त मोहनीय कर्म के सद्भाव में नहीं आता। जैन धर्म की आराधना मोहनीय कर्म को नष्ट करने के संबंध में होती है। जीव को यह बात समझ में तब ही आती है जब कि वह मिथ्यात्व मोहनीय को समाप्त करके नवतत्व पर श्रद्धालु बनता है। भगवान् ने श्रद्धा को ही परम दुर्लभ कहा गया है। श्रद्धा याने सम्यग् दर्शन प्राप्त होने पर जीव का संसार काल सीमित हो जाता है। उसका मोक्ष प्राप्त करना निश्चित सा हो जाता है। वह सम्यग् दर्शन कभी उस जीव को चारित्र्य दिलाकर मोक्ष प्राप्त करवा देगा।

जीव के लिए आठों कर्म शत्रु के समान हैं फिर भी मोहनीय कर्म मुख्य शत्रु के समान और मिथ्यात्व मोहनीय प्रधान शत्रु के समान है। जैन धर्म की आराधना में जितने भी त्याग, सामायिक, प्रतिक्रमण आदि किये जाते हैं उन सब का मुख्य उद्देश्य मोहनीय कर्म पर विजय प्राप्त करना है।

नीति पूर्वक चलने से और प्रीति विवेक, बुद्धिमता तथा विनय का अवलम्बन करने से मनुष्य की सब प्रकार की उन्नति होती है और दुर्भाग्य का नाश होकर क्रमशः मोक्ष को प्राप्ति होती है। अतः मनुष्य गति पाकर प्रथम ही नीति आदि का अवलम्बन करना चाहिए। क्योंकि चिकित्सा तब तक ही फायदेमन्द होती है जब तक

कि बीमार जीवित हो। मरने के बाद कुछ भी चिकित्सा नहीं हो सकती।

## जैन धर्म के दस नियम

- (1) जगत् में दो द्रव्य Substances मुख्य हैं, एक जीव Soul दूसरा अजीव Nonsoul। अजीव के पुद्गल Matter, धर्म Medium of Motion to Soul and Matter जीव और पुद्गल के चलने में सहकारी, अधर्म Medium of Rest to Soul and Matter जीव और पुद्गल के ठहरने में सहकारी, काल Time वर्तना लक्षणवान् और आकाश Space स्थान देने वाला, इस प्रकार 5 भेद हैं।
- (2) स्वभाव की अपेक्षा सब जीव समान और शुद्धस्वरूप हैं। परन्तु अनादि काल से कर्मरूप पुद्गलों के सम्बन्ध से वे अशुद्ध हैं। जिस प्रकार सोना खान से मिट्टी में मिला हुआ अशुद्ध निकलता है।
- (3) उक्त कर्ममल के कारण इस जीव को नाना योनियों में अनेक संकट भोगने पड़ते हैं और उसी के नष्ट होने पर यह जीव अनन्तज्ञान-अनन्तदर्शन-अनन्तसुख और अनन्तशक्ति आदि को जो कि इसकी निजी सम्पत्ति है और जिसे मुक्ति कहते हैं प्राप्त करता है।
- (4) निराकुलता लक्षणयुक्त मोक्षसुख की प्राप्ति इस जीव के अपने निजी पुरुषार्थ के अधिकार में है किसी के पास मांगने से नहीं मिलती।

- (5) पदार्थों के स्वरूप का यह सत्यश्रद्धान Right belief सत्यज्ञान Right Knowledge और सत्य आचरण Right Conduct ही यथार्थ में मोक्ष का साधन है ।
- (6) वस्तुएं अनन्त धर्मात्मक हैं, स्याद्वाद ही उनके प्रत्येक धर्म का सत्यता से प्रतिपादन करता है ।
- (7) सत्य-आचरण में निम्न-लिखित बातें गर्भित हैं, यथा—
- (क) जीव मात्र पर दया करना, कभी किसी को शरीर से कष्ट न देना, वचन से बुरा न कहना और मन से बुरा न विचारना ।
- (ख) क्रोध, मान, माया, लोभ और मत्सर आदि कषायभाव से आत्मा को मलिन न होने देना, उसे इनके प्रतिपक्षी गुणों से सदा पवित्र रखना ।
- (ग) इन्द्रियों और मन को वश करना एवं बहिरंग अर्थात् संसारभाव में लिप्त न होना ।
- (घ) उत्तम क्षमा, निर्लोभता, सरलता, मृदुता, लाघवता, शौच, संयम, तप, त्याग, ज्ञान, ब्रह्मचर्यात्मक धर्म को धारण करना ।
- (ङ) झूठ, चोरी, कुशील, मानवद्रोह, विश्वासघात, द्रोह, रिश्वत देना-लेना, दुर्व्यसन आदि निन्द्य कार्यों से ग्लानि करना अर्थात् उन्हें त्यागना ।
- (8) यह संसार स्वयं निन्द्य अर्थात् अनादि अनन्त है इसका कर्ता-हर्ता कोई नहीं है ।
- (9) आत्मा Soul और परमात्मा God में केवल विभाव और

स्वभाव का अन्तर है । जो आत्मा रागद्वेषरूप विभाव को छोड़ कर निजस्वभावरूप हो जाता है उसे ही परमात्मा कहते हैं ।

- (10) ऊंच-नीच, छूत-अछूत का विकार मनुष्य का निज का किया हुआ विकार है, वैसे मनुष्य मात्र में प्राकृतिक भेद कुछ भी नहीं है ।

### भव्य-प्रेरणा

( तर्ज : ओ दूर जाने वाले )

- क्या देखते हो भव्यो ! पुरुषारथी बनो तुम ।  
 धन कर्म को न देखो निज आत्म बल लखो तुम ॥ ध्रुव ॥
- 1 अज्ञान कर्म चिकना, कितना ही क्यों न होवे ।  
 श्रुत ज्ञान प्राप्ति होगा, नित धोकते चलो तुम ॥ 1 ॥
- 2 अति दुष्ट मन भले ही, घुड़ दौड़ दौड़ता हो ।  
 सपना भी श्रेष्ठ होगा, मन रोकते चलो तुम ॥ 2 ॥
- 3 स्मृति शक्ति को न सोचो, मन्दी भी तेज होगी ।  
 हो पूर्व भवस्मरण ही, सब फेरते चलो तुम ॥ 3 ॥
- 4 क्या साथियों की चिन्ता, लाखों ही आ मिलेंगे ।  
 सेवक बनेंगे सुर भी, उत्साह धर चलो तुम ॥ 4 ॥
- कायर बनो न व्रत में, उपजेंगे, भावि भव में ।  
 अवधि मनस्क केवल, धीरज धरे चलो तुम ॥ 5 ॥
- उन पंचमार में भी, होंगे भवैकशंपी ।  
 "पारन" मिलेगी 10 मुक्ति, श्रद्धा रखे चलो तुम ॥ 6 ॥

# धर्म और विज्ञान

लेखक : श्री कन्हैयालालजी लोढ़ा. जयपुर

## ज्ञान का सार—उत्पाद—व्यय ध्रुव—सिद्धान्त :—

जैन धर्म व्यक्तिवादी दर्शन न होकर वस्तुवादी दर्शन रहा है । भगवान् महावीर ने सर्वप्रथम वस्तु स्वरूप का निरूपण केवल तीन पदों में ही किया तथा उत्पाद-व्यय का प्रवाह निरन्तर चल रहा है फिर भी वस्तु ध्रुव है अर्थात् वस्तु का आत्यन्तिक नाश कभी नहीं होता । व्यय व ध्रुव ये दोनों विरोधी गुण वस्तु में एक साथ रह सकते हैं, उस युग में इसे अन्य दर्शन स्वीकार करने को तैयार न थे । परन्तु आज विज्ञान ने इस सिद्धान्त को शत-प्रतिशत स्वीकार कर लिया कि वस्तु में परिवर्तन निरन्तर हो रहा है फिर भी वस्तु का अस्तित्व और उपादान ज्यों का त्यों विद्यमान रहता है । वस्तु की मात्र अवस्था का परिवर्तन होता है । यही उत्पाद-व्यय है, वस्तुत्व का विनाश कभी भी नहीं होता है; यही ध्रुवत्व है ।

भगवान् को वस्तु के उत्पाद, व्यय व ध्रुव का ज्ञान विना किसी माध्यम से आत्मसाक्षात्कार से अर्थात् प्रत्यक्ष ज्ञान से लाभ हुआ और विज्ञान जगत् में यह ज्ञान यन्त्रों के माध्यम से हुआ, अतः परोक्ष ज्ञान है । भगवान् ने उत्पाद, व्यय, ध्रुव इन तीनों पदों के माध्यम से संक्षेप में समस्त ज्ञान का सार प्रतिपादन किया, जिसे उनके शिष्य गणधरों ने विस्तार में चउदह पूर्वों के रूप में कहा ।

वस्तु की उत्पाद-व्यय रूप जो परिवर्तनशील अवस्था है उसी का दूसरा नाम विनाश है । वस्तु की विनाशमय अवस्था का संग

करना, उसे अपना अंग ( जीवन ) मानना विनाश को ही आमन्त्रण देना है, अतः जिन्हें विनाश इष्ट नहीं है । उन्हें वस्तु की विनाशी अवस्था का संग नहीं करना चाहिए अर्थात् किसी भी अवस्था या परिस्थिति के साथ अपने जीवन, अपने सुख दुःख का सम्बन्ध नहीं जोड़ना चाहिए क्योंकि जिसका नाश अवश्यम्भावी है जो आने पर अवश्य जाने वाली है । उनकी प्राप्ति-अप्राप्ति में हर्ष-शोक करना, उनके आधार पर अपना मूल्यांकन करना, उनको सदा के लिए बनाए रखने का प्रयास करना निरर्थक है । धन, धाम, धरा आदि वस्तुएं तो विनाशी हैं ही, शरीर भी नाशवान् ही है । अतः विवेकी जन इन विनाशी वस्तुओं व स्थितियों के संयोग-वियोग में हर्ष-शाक नहीं करते, सुख-दुःख नहीं मानते, सम-भाव में रहते हैं । विनाशी वस्तुओं व स्थितियों के प्रभाव अपने पर न पड़ने देना ही ध्रुवचारी बनना है । ध्रुवचारी ही ध्रुवत्व व अमरत्व को प्राप्त करता है ।

विज्ञान ने भी उत्पाद-व्यय-ध्रुव के सिद्धान्त को प्रस्तुत तो किया किन्तु उसे अभी तक मनोविज्ञान या जीवन के साथ नहीं जोड़ा गया है फलतः उससे मानव जाति को जो लाभ मिलना चाहिए वह नहीं मिल पाया है । इसका कारण है अभी तक विज्ञान का क्षेत्र सीमित है । सीमित ज्ञान अधूरा या दोषमय होता है । दोष से दुःख उत्पन्न होता है । विज्ञान का लक्ष्य ज्ञान को सीमित रखने का नहीं है प्रत्युत् विस्तृत करने का है अतः जैसे-जैसे विज्ञान का क्षेत्र विस्तृत होता जायेगा उसको उपलब्धियों से दोष दूर होता जायेगा और वह धर्म के निकट आता जायेगा । यही कारण है कि जैसे जैसे विज्ञान का विकास होता जा रहा है वैसे वैसे जैन दर्शन के सिद्धान्तों में संनिहित सच्चाई का उद्घाटन होता जा रहा है ।



# विज्ञान द्वारा स्वीकृत आगमिक सिद्धांत

1. आगमों में कहा है कि शब्द ( sound ) जड़ मूर्तिमान और लोक के अन्त तक प्रवाहित होने वाला है, आज के विज्ञान ने भी ग्रामोफोन और रेडियो का आविष्कार करके यह सिद्ध कर दिया है ।

2. आचारांग सूत्र में वनस्पति में जीवों का अस्तित्व बताने के लिए निम्न लक्षण दिए हैं । 'जाइधम्मयं' उत्पन्न होने वाला है, 'बुद्धिधम्मयं' इसके शरीर में वृद्धि होती है, 'चित्तमंतय' चैतन्य है, 'छिन्नं मिलाइ' काटने पर सूख जाता है, 'आहारगं' आहार भी ग्रहण करता है, 'अणिच्चयं' 'आसासयं' इसका शरीर भी अनित्य और अशाश्वत है, 'चओवचइयं' इसके शरीर में भी घट बढ़ होती रहती है । सुप्रसिद्ध वैज्ञानिक जगदीशचन्द्र वसु ने अपने परीक्षणों द्वारा उपरोक्त सब लक्षण सिद्ध किए हैं जिसे समस्त वैज्ञानिक लोग मान चुके हैं ।

3. आगमों ने समस्त द्रव्यों को अनादि माना है । इसी बात को प्रसिद्ध प्राणीशास्त्रवेत्ता J. B. S हॉलडन ने भी माना है, वे कहते हैं कि मेरे विचार में जगत् की कोई आदि नहीं है ।

4. जैन धर्म किसी को कर्ता हर्ता नहीं म.नता, इसे आज का विज्ञान भी स्वीकार करता है ।

5. शब्द, ज्योति, ताप और आतप को आगम ने पुद्गल कहा है जिसे विज्ञान ने भी मैटर Matter के रूप में मान लिया है । और इसे भी स्वीकार किया है कि ये सब पुद्गल-द्रव्य के पर्याय-विशेष हैं ।



6. प्रसिद्ध भ्रूण-वैज्ञानिक फ्रांसिस अपनी सुप्रसिद्ध पुस्तक *Ten years under earth* में लिखते हैं कि मैंने पृथिवी के ऐसे-ऐसे रूप देखे हैं जिनसे पृथिवी में जीवत्व शक्ति प्रतीत होती है। अभी तक वे निश्चय पर नहीं पहुँच सके, परन्तु आगमों ने तो स्पष्ट कहा है कि पृथ्वीकाय में जीव है।

7. स्थानांग सूत्र 5, 2, 5 में आता है कि स्त्री बिना संयोग के भी शुक्र पुद्गल ग्रहण कर गर्भवती हो सकती है। आधुनिक विज्ञानवेत्ताओं ने भी कृत्रिम गर्भाधान द्वारा इसे सिद्ध कर दिया है।

8, आगम पदार्थ की अनीश्वरता और आत्मा की अजर-अमरता बताते हैं, जिसे सुविख्यात वैज्ञानिक डाल्टन (Dalton) ने Law of conservation द्वारा सिद्ध कर दिखाया है। परन्तु आत्मा की तह तक विज्ञान अब तक नहीं पहुँच सका।

9. भगवान् महावीर के गर्भस्थानान्तरण को कई लोग असम्भव मानते हैं जिसे प्राणीशास्त्रवेत्ता डॉ. चांग ने वोस्टन विश्व-विद्यालय जैव रसायनशाला में गर्भस्थानान्तरण परीक्षणों द्वारा सिद्ध किया है। अमेरिकन हिरनी के गर्भबीज को एक अंग्रेजी हिरनी के गर्भाशय में स्थानान्तरित करने में उन्हें सफलता भी मिली है।

10. आगम कहते हैं कि द्रव्याधिकनय की अपेक्षा न कोई द्रव्य घटता है न बढ़ता है जो रूपान्तर होता है वह उसका पर्याय है। वैज्ञानिक भी मानते हैं कि कोई पुद्गल (Matter) नष्ट नहीं होता, केवल दूसरे रूप (Form) में बदल जाता है। वे लोग इसे Principle of Conservation of Mass and Energy कहते हैं।

11. आगम मानते हैं कि पानी की एक बून्द में असंख्य जीव होते हैं। वैज्ञानिकों ने भी सूक्ष्मवीक्षण यन्त्र द्वारा पानी की एक बून्द में 36000 से भी अधिक जीव देखे हैं और यह भी मानते हैं कि बहुत से जीव ऐसे हैं जो सूक्ष्मवीक्षण यन्त्र द्वारा भी नहीं देखे जा सकते। देखो 'हाई निकोल की मिक्रोप्स बाई द मिलियन पैनगिन द्वारा 1945 में प्रकाशित'।

12 भगवान् महावीर ने पुद्गल की अपरिमेय शक्ति बताई है, जिसे आज के विज्ञान ने 'एटमबम' 'अणुबम' 'उद्जनबम' आदि से सिद्ध कर दिखाया है।

13 जैनशास्त्रानुसार लोहे का सोने में परिवर्तन करना संभव है जिसे विज्ञान ने भी स्वीकार किया है कि सोने के एक परमाणु में 79 प्रोट्रॉन्स (Protons) और लोहे के परमाणु में 36 प्रोट्रॉन्स होते हैं, यदि दोनों की संख्या किसी प्रकार सम कर दी जाय तो वह सोने का परमाणु हो सकता है।

14 ध्यान और योगसंबंधी सिद्धान्त के लिए डा. ग्रे वाल्टर की The living brain नामक पुस्तक देखें।

15 प्रसिद्ध वैज्ञानिक आस्टाइनका 'थ्योरी ऑफ रिलेटिविटी, स्याद्वासे बहुत सा साम्य रखता है।

16 विज्ञान ने जीव, पुद्गल, आकाश ( Space ), काल ( Time ) और धर्मास्तिकायको भी 'ईधर' के रूप में माना है।

17 आगम कहते हैं कि परमाणु पुद्गल कभी स्थिर और कभी चल रहा है। वैज्ञानिकों ने भी 'हाईड्रोजन' के एलेक्ट्रॉन को बाहिर और भीतर के दृष्टमें अनिश्चित काल तक चल विचल होते देखा है।

6. प्रसिद्ध भ्रूण-वैज्ञानिक फ्रांसिस अपनी सुप्रसिद्ध पुस्तक *Ten years under earth* में लिखते हैं कि मैंने पृथिवी के ऐसे-ऐसे रूप देखे हैं जिनसे पृथिवी में जीवत्व शक्ति प्रतीत होती है। अभी तक वे निश्चय पर नहीं पहुँच सके, परन्तु आगमों ने तो स्पष्ट कहा है कि पृथ्वीकाय में जीव है।

7. स्थानांग सूत्र 5, 2, 5 में आता है कि स्त्री बिना संयोग के भी शुक्र पुद्गल ग्रहण कर गर्भवती हो सकती है। आधुनिक विज्ञानवेत्ताओं ने भी कृत्रिम गर्भाधान द्वारा इसे सिद्ध कर दिया है।

8, आगम पदार्थ की अनीश्वरता और आत्मा की अजर-अमरता बताते हैं, जिसे सुविख्यात वैज्ञानिक डाल्टन ( Dalton ) ने Law of conservation द्वारा सिद्ध कर दिखाया है। परन्तु आत्मा की तह तक विज्ञान अब तक नहीं पहुँच सका।

9. भगवान् महावीर के गर्भास्थानान्तरण को कई लोग असम्भव मानते हैं जिसे प्राणीशास्त्रवेत्ता डॉ. चांग ने बोस्टन विश्व-विद्यालय जैव रसायनशाला में गर्भास्थानान्तरण परीक्षणों द्वारा सिद्ध किया है। अमेरिकन हिरनी के गर्भबीज को एक अंग्रेजी हिरनी के गर्भाशय में स्थानान्तरित करने में उन्हें सफलता भी मिली है।

10. आगम कहते हैं कि द्रव्यार्थिकनय की अपेक्षा न कोई द्रव्य घटता है न बढ़ता है जो रूपान्तर होता है वह उसका पर्याय है। वैज्ञानिक भी मानते हैं कि कोई पुद्गल ( Matter ) नष्ट नहीं होता, केवल दूसरे रूप ( Form ) में बदल जाता है। वे लोग इसे Principle of Conservation of Mass and Energy कहते हैं।

11. आगम मानते हैं कि पानी की एक बून्द में असंख्य जीव होते हैं। वैज्ञानिकों ने भी सूक्ष्मवीक्षण यन्त्र द्वारा पानी की एक बून्द में 36000 से भी अधिक जीव देखे हैं और यह भी मानते हैं कि बहुत से जीव ऐसे हैं जो सूक्ष्मवीक्षण यन्त्र द्वारा भी नहीं देखे जा सकते। देखो हार्ड निकोल की मिक्रोप्स वाई द मिलियन पैनगिन द्वारा 1945 में प्रकाशित।

12 भगवान् महावीर ने पुद्गल की अपरिमेय शक्ति बताई है, जिसे आज के विज्ञान ने 'एटमबम' 'अणुबम' 'उद्जनबम' आदि से सिद्ध कर दिखाया है।

13 जैनशास्त्रानुसार लोहे का सोने में परिवर्तन करना संभव है जिसे विज्ञान ने भी स्वीकार किया है कि सोने के एक परमाणु में 79 प्रोट्रॉन्स (Protons) और लोहे के परमाणु में 36 प्रोट्रॉन्स होते हैं, यदि दोनों की संख्या किसी प्रकार सम कर दी जाय तो वह सोने का परमाणु हो सकता है।

14 ध्यान और योगसंबंधी सिद्धान्त के लिए डा. ग्रे वाल्टर की The living brain नामक पुस्तक देखें।

15 प्रसिद्ध वैज्ञानिक आस्टाइनका 'थ्योरी ऑफ रिलेटिविटी, स्याद्वादसे बहुत सा साम्य रखता है।

16 विज्ञान ने जीव, पुद्गल, आकाश (Space), काल (Time) और धर्मास्तिकायको भी 'ईथर' के रूप में माना है।

17 आगम कहते हैं कि परमाणु पुद्गल कभी स्थिर और कभी चल रहता है। वैज्ञानिकों ने भी 'हार्डिज़ोजन' के एलेक्ट्रॉन को बाहिर और भीतर के वृत्तमें अनिश्चित काल तक चल विचल होते देखा है।

18 आगामों में परमाणु अनन्त प्रकार के और अत्यन्त सूक्ष्म कहे हैं. वैज्ञानिक अनन्तता तक तो नहीं पहुँच सके फिर भी उन्होंने 14 प्राइमरी पार्टिकलस् माने हैं। और वे यह स्वीकार करते हैं कि Primary Particles इतने सूक्ष्म हैं कि उनमें से कइयों को वे महाशक्तिशाली यंत्रों द्वारा भी नहीं देख सके।

19 जीवों का उत्पत्ति स्थान मृत शरीर (अन्तरमुहूर्त के बाद) जीवित प्राणी का अंग और पुद्गल भी हो सकता है ऐसा जैन शास्त्र मानते हैं। जिसे किसी अपेक्षा से चौथी हाइपोथिसिस ( Hypothesis IV ) द्वारा वैज्ञानिकों ने भी स्वीकार किया है।

20 शास्त्रों में वर्णित अवगाहना आदि को कई लोग असंभव मानते हैं, उन्हें 10 जनवरी 1945 के संडे स्टेण्डर्ड में रेडिएशन के बारे में फ्रैंक चेलेंजर द्वारा लिखित लेख देखना चाहिए। रेडिएशन से प्रतिवर्ष सवा इंच के हिसाब से उंचाई में वृद्धि बताई है। यदि अवसर्पिणी के छठे आरे का मनुष्य उत्सर्पिणी के सुषमा काल तक जिमका अंतर 10 कोडाकोड़ी सागरोपम होता है तीन गाऊ की अवगाहना वाला हो तो कोई आश्चर्य नहीं। आगम मानते हैं कि मनुष्य के संस्थान, संहनन, आयुष्य, अवगाहना, भूमि के वर्ण, गंध, रस, स्पर्श आदि में अवसर्पिणी काल में ह्रास और उत्सर्पिणी काल में क्रमशः वृद्धि होती है। इसके लिए मार्टिनिज द्वारा लिखित 'विचित्र' रेडिएशन एवं उनका आश्चर्यकारक प्रभाव, नामक लेख देखें।

( नोट ) ऐसे अनेक तथ्य हैं जिनको विज्ञान ने स्वीकार किया है। और कई तथ्यों तक तो वह अभी पहुँच भी नहीं सका है। सच है कहां जड़वादी विज्ञान और कहां अध्यात्मवादी आगम ! दोनों में जमीन आसमान का अंतर है।

## अहिंसा का सूक्ष्म विवेचन

अहिंसा का सूक्ष्म विवेचन जितना जैन धर्म में है उतना अन्यत्र कहीं नहीं मिलता । अहिंसा की साधना से ही भारतवर्ष को स्वतंत्रता प्राप्त हुई है, जिसे देखकर शनैः शनैः आज की दुनिया उसकी ओर आकर्षित होकर प्रगतिशील हो रही है । जैन धर्म मानता है कि “सर्वे जीवाः पियाउया ” “सर्वे जीवा वि इच्छन्ति, जीविउं न मरिज्जिउं ।” Live and let live. Not Killing is Living. इसके अतिरिक्त जैन धर्म, सत्य, अचौर्य ब्रह्मचर्य, अपरिग्रह, संयम, तप और त्याग पर भी पूरा पूरा भार देता है ।

जैन धर्म सैद्धान्तिक दृष्टि से जातिवाद और छतछात को नहीं मानता “कम्मुरा वंभणो होइ, कम्मुरा होइ खत्तिओ ॥” अर्थात् ब्राह्मण, क्षत्रिय आदि सब कर्मानुसार है जन्म से नहीं । हरिकेश मुनि जैसे शुद्रजातीय भी देवों के पूजनीय थे ।

स्त्री के समानाधिकार—चतुर्विध संघ में जहां साधु और श्रावक का स्थान है वहां साध्वी और श्राविका का भी । चंदनवाला आदि कई महासतियों ने मुक्ति प्राप्त की है ।

जैनागमों में वर्णित गणतंत्र के आधार पर ही आजके गणतंत्र की उत्पत्ति हुई है ।

ज्ञान और क्रिया—जैन धर्म ‘ज्ञानक्रियाभ्यां मोक्षः’ अर्थात् ज्ञान के द्वारा वस्तु का तथ्य जानकर उसी भांति आचरण ( क्रिया ) द्वारा मोक्ष मानता है ।

आगम कहते हैं कि ‘जे कम्मे मूरा ते धम्मे मूरा’—जो कर्मशूर होते हैं वे ही धर्मशूर होते हैं ।

वाह्य युद्ध का निषेध—‘अप्पाणमेव जुज्झाहि, किं ते जुज्जेण वज्झओ ! अप्पाणमेव अप्पाण, जइत्ता सुहमेहए ॥’ वाहरी युद्धों से कुछ न होगा । आंतरिक युद्ध करके आंतरिक शत्रुओं पर विजय पाओ तब ही सच्चे सुख की प्राप्ति होगी । इसी प्रकार जैन धर्म आत्म-दमन पर ही जोर देता है—‘अप्पा चेव दमेयव्वो, अप्पा हु खलु दुद्दमो । अप्पा दतो सुही होई, अस्सि लोए परत्थ य ॥’

कर्म सिद्धान्त—जैन धर्म में आठ कर्म माने हैं । ज्ञानावरणीय ( यह जीव के ज्ञान पर आवरणरूप है जैसे वादल सूर्य को ढक लेता है ), दर्शनावरणीय ( जो जीव की दर्शन शक्ति को ढकता है जैसे दरबान किसी को राजा से मिलने में विघ्न कराता है ), वेदनीय ( जो सुख दुःख का अनुभव करता है, सातावेदनीय शहदलिप्त तलवार के समान और असातावेदनीय विपलिप्त खड्ग के समान है ), मोहनीय ( यह आत्मा के स्वरूप को भुलाता है जैसे दारू पीने वाला अपना भान भूल जाता है ), आयुकर्म ( बंदीगृह में बंदी के समान यह जीव को नाना गतियों में रोके रखता है ), नामकर्म ( भिन्न भिन्न गतियों में उत्पन्न करता है चित्रकार और चित्र के सदृश ), गोत्रकर्म ( यह ऊँच और नीच अवस्था का भेद करता है कुम्हार और उसके बर्तन की तरह ), अन्तरायकर्म ( यह कर्म जीव को दान, लाभ, भोग उप-भोग और शक्ति से वंचित रखता है ) :

दो प्रकार का धर्म—जैन धर्म में धर्म के दो साधक बताए हैं, साधु और श्रावक । साधु अहिंसा, सत्य, अचौर्य, ब्रह्मचर्य और अपरिग्रह का सांगोपांग पूर्णतया पालन करता है तब श्रावक इनकी मर्यादा करना है । इसके अतिरिक्त तीन गुणव्रत और चार शिक्षाव्रतों का पालन करता है ।

नवतत्त्व—जीव, अजीव, पुण्य, पाप, आस्रव ( कर्म प्रकृति के

आने का मार्ग) संवर ( कर्म प्रकृति का आत्मा में आने से रोकता ) निर्जरा ( वारह प्रकार के तप से कर्मरूप रज को आत्मा से पृथक् करना ), बंध ( कर्म प्रकृति का आत्मा में दूध और पानी की तरह मिलना ), मोक्ष ( कर्मप्रकृति से तीनों उपायों से आत्मा का मोक्ष होना ) ये नव तत्व हैं । यदि इस संवय में कुछ विशेष जानना हो तो जिज्ञासु 'नवपदार्थ ज्ञानसागर, का अवलोकन करें ।

जैन साहित्य - जैनों की संख्या कम होते हुए भी उनका साहित्य विशालतम है । अर्धमागधी सस्कृत, प्राकृत, अपभ्रंश, हिंदी गुजराती, राजस्थानी आदि भाषाओं में उनके अनेक ग्रंथ पाए जाते हैं, इसके अतिरिक्त व्याकरण न्याय, काव्य, कोप छंद, ज्योतिष, मामुद्रिक योग, स्वरशास्त्र, वैद्यक आदि के ग्रंथ भी पुष्कल प्रमाण में उपलब्ध हैं :

जैन साहित्य में आगमों का स्थान सर्वोच्च है । आगम सिद्धान्त शास्त्र और सूत्र एक ही बात है । सूत्र की पद्धति कुछ वीद्यों में है जैसे मृत्तानिपात्त, पायासीमुत्त आदि । हिंदुओं में व्याकरण और न्याय आदि ग्रंथ सूत्रवद्ध ही हैं । जैनागम तो सबके सब सूत्ररूप हैं ही ।

हिंसा का प्रतिपक्ष अहिंसा है उक्त परिभाषा अहिंसा की निषेधात्मक परिभाषा है । निषेधात्मक अहिंसा हमारे जीवन के समग्र-पहलुओं का स्पर्श नहीं करती है, वह तो केवल जाह्य बनकर रह जाती है । और यह भी तथ्य नुत्पष्ट है कि आध्यात्मिक का जन्म स्थान तो आन्तरिक-भावों में है । हिंसा नहीं करना यह अहिंसा का गरीर प्राणमा नहीं है, किसी भी जीव के प्राणों का हनन नहीं करना यह अहिंसा के सम्बन्ध में सार्थ दृष्टिकोण है । लेकिन इस तथ्य को स्वीकार कर जैना नितान्त भ्रामक होगा कि जैन



विचारणा अहिंसा की इस स्थूल दृष्टि तक सीमित रही ।

यह सच है कि जैन-आचार दर्शन का केन्द्रीय तत्त्व अहिंसा है और वह शाब्दिक रूप में नकारात्मक नहीं है, उसकी लेकिन अनुभूति है, वह वास्तव में नकारात्मक ही है, उसकी अनुभूति सर्वदा ही विधायक रही है । सर्व आत्मभाव कर्हणा तथा मैत्री की विधायक अनुभूतियों में अहिंसा की निर्मल धारा प्रवाहित हुई है । अहिंसा क्रियात्मक भी है, और सत्तात्मक भी । वह हमारी आत्मा की एक अवस्था विशेष है । आत्मा की प्रमत्त अवस्था ही हिंसा है, अहिंसा नहीं और आत्मा की अप्रमत्त अवस्था अहिंसा है, हिंसा कदापि नहीं ।

इस सन्दर्भ में एक सन्दर्भ है जो अहिंसा और हिंसा के भेद को स्पष्टतया बताता है । पारमार्थिक दृष्टिकोण से आत्मा ही हिंसा है और आत्मा ही अहिंसा है प्रमत्त आत्मा हिंसक है और अप्रमत्त आत्मा अहिंसक है ।

वस्तुतः आत्मा की अप्रमत्त अवस्था को अहिंसा कहते हैं और आत्मा की प्रमत्त दशा हिंसा की अवस्था है ।

अहिंसा जैन संस्कृति के आचार और विचार का प्रमुख केन्द्र है, यदि यह भी कह दिया जाय तो सर्वथा संगत होगा कि अहिंसा वह धूरि है जिस पर जैनाचार की विधि घूमती है । जैन श्रमण संस्कृति में अहिंसा के विषय में जितना विशद विश्लेषण हुआ है उतना विश्व की किसी भी संस्कृति में नहीं हो सका । श्रमण संस्कृति की प्रत्येक क्रिया अहिंसा मूलक हैं । उस के कण-कण में अहिंसा की भव्य भावना परिचयाप्त है । खान-पान रहन-सहन बोल-चाल आदि सभी में अहिंसा का स्वर मुखरित हुआ है ।

श्रमण संस्कृति के पास यदि कोई अनमोल निधि है तो वह

है-अहिंसा । यदि उसके पास सभी कुछ है और वह अक्षय निधि नहीं है तो कुछ भी नहीं है ।

आचार-विषयक अहिंसा का परम उत्कर्ष श्रमण संस्कृति में निहारा जा सकता है, इसके अतिरिक्त वह उत्कर्ष कहीं भी दृष्टि-गोचर नहीं होता है ।

अहिंसा के उत्कर्ष-वर्णन में बताया गया है कि अहिंसा के समान दूसरा धर्म नहीं है । जानी होने का सार यही है कि हिंसा न करे । अहिंसा ही समग्र धर्म का सार है; इसे सदैव स्मरण करना चाहिए सभी प्राणियों के प्रति संयम में अहिंसा के सर्व श्रेष्ठ होने से प्रभु महावीर ने इसको प्रथम स्थान पर कहा है । सभी नैतिक नियम और मर्यादाएं इसके अन्तर्गत हैं । आचार के नियमों के दूसरे रूप जैसे असत्य भाषण न करना, चोरी नहीं करना आदि तो जन-सामान्य को सरलता पूर्वक समझाने के लिए भिन्न-भिन्न नामों से कहे जा सकते हैं; वे सभी अहिंसा के ही विभिन्न पहलु हैं ।

जैन आचार-दर्शन में अहिंसा यह आधार वाक्य है, जिसके द्वारा आचार के सभी नियम निर्गमित होते हैं । इस सन्दर्भ में एक महत्त्वपूर्ण उल्लेख प्राप्त होता है । अहिंसा सब श्रावकों का हृदय है, सब शास्त्रों का उत्पत्ति स्थान है ।

जैसे सांख्य दर्शन का मूल प्रकृति और पुरुष का विवेकवाद है, बौद्ध दर्शन का केन्द्र विन्दु विज्ञानवाद और शून्यवाद है, वैदान्त दर्शन का चिन्तन अद्वैतवाद और मायावाद है, वैसे ही जैन-धर्मण संस्कृति का मुख्य आधार अहिंसा और अनेकान्तवाद है ।

हमें यह तथ्य अवश्य स्वीकार कर लेना चाहिये कि अहिंसा के

विषय में बौद्ध धर्म में भी पर्याप्त मात्रा में लिखा है ।

बौद्ध दर्शन के दस शीलों में अहिंसा को प्रथम स्थान दिया है। चतुः शतक में यह भी वर्णन मिलता है कि तथागत ने संक्षेप में केवल 'अहिंसा' उक्त तीन अक्षरों में धर्म का प्रतिपादन किया है। हिंसा अनार्यकर्म है। जो प्राणियों की हिंसा करता है वह आर्य नहीं होता, समस्त प्राणियों के प्रति अहिंसा का पालन करने वाला ही आर्य कहलाता है ।

हिंसा का अर्थ केवल शारीरिक हिंसा ही नहीं है, उसका व्यापक अर्थ है मन और वचन से किसी को पीड़ा पहुँचाना भी हिंसा है ।

जैन संस्कृति ने प्राणी को जो परिभाषा की है वह मनुष्य और पशु तक परिसीमित नहीं है। प्रत्युत उसकी परिधि में एकेन्द्रिय प्राणी से लेकर पंचेन्द्रिय प्राणी भी सम्मिलित है ।

अहिंसा के विषय में सर्वाधिक प्रबल युक्ति यह है कि सभी जीना चाहते हैं, कोई भी मरना नहीं चाहता ! अतः किसी भी प्राणी का हनन मत करो ।

वस्तु स्थिति यह है कि जैसे हमें अपना जीवन प्रिय है, मरण अप्रिय है, सुख प्रिय है दुःख प्रिय नहीं है। अनुकूल अत्यधिक प्रिय है और प्रतिकूलता अप्रिय है। लाभ प्रिय है अलाभ अप्रिय है। मृदुता प्रिय है तो कठोरता अप्रिय, स्वतन्त्रता प्रिय है, परतन्त्रता अप्रिय है; उसी प्रकार दूसरे प्राणियों को भी जीवन आदि प्रिय हैं, मरण आदि अप्रिय हैं ।

यह जो दिव्य भावना है वह अहिंसा का मूल आधार है, आत्मीपम्य की निर्मल दृष्टि है। प्रत्येक आत्मा तत्त्वतः समान है ।

अतः मन वचन और काया इन तीनों से किसी भी प्राणी को कष्ट-पीड़ा पहुंचाना हिंसा है, और किसी को पीड़ित-दुःखित न करना पूर्ण अहिंसा है ।

## धार्मिक-शिक्षण : जीवन-माधुर्य

लेखक—श्री नरेन्द्र एस. कामदार

धार्मिक शिक्षण भव भवका भाता है, मनुष्य के कल्याण, आत्मउन्नति और ध्येय सिद्धि का यही मंगलमय मार्ग है ।

माता-पिता अपनी सन्तानों को धर्म के मंगलमय जीवन में संलग्न करने का कर्तव्य पूर्ण नहीं करेंगे तो इतिहास उन्हें कभी क्षमा नहीं करेगा ।

दुर्लभ मानव देह जो, सार्थक करवो होय ।

तो धार्मिक शिक्षण विना, करि न शके कोय ॥

धार्मिक शिक्षण और संस्कार मनुष्य को सिर्फ एक ही भव में नहीं परन्तु भव भव में उपयोगी होता है । विनय, नम्रता सौजन्य ये सब उच्च संस्कार मनुष्य जीवन की प्रगति के सोपान हैं और इन से ही मानव जावन देदीप्यमान् होता है ।

जिस प्रकार छोटे पीधे को जिस ओर मोड़ना चाहें मोड़ सकते हैं लेकिन बड़ा होने पर उसको मोड़ना दुष्कर है । उसी प्रकार छोटे छोटे बालक-बालिकाओं में बाल्यावस्था से ही धर्म संस्कारों का निश्चन करना प्रत्येक माता-पिता का परम पवित्र कर्तव्य है । केवल जन्म देने मात्र में ही कर्तव्य की इतिश्री नहीं होती लेकिन उन में पवित्र संस्कारों को उत्पन्न करना भी परम आवश्यक है ।

श्री सुधर्म प्रचार मण्डल बालक बालिकाओं में धार्मिक संस्कारों को अंकुरित करने के लिए समय-समय पर शिविरों का आयोजन तथा पाठशालाओं की स्थापना करवाने के लिए प्रेरणा दे रहा है तथा पाठशालाओं में निःशुल्क साहित्य वितरित करके समाज की सुन्दर सेवा कर रहा है। अतः मण्डल की इन सुन्दर प्रवृत्तियों में तन, मन, धन से सहयोग प्रदान कर प्रवृत्तियों को आगे बढ़ाने में सहायक बनेंगे, ऐसी मेरी आप सबको हार्दिक विनती है।

आज के इस वैज्ञानिक युग में प्रलोभन की अनेक सामग्रियां उपलब्ध हैं। सिनेमा, नाटक मौजशौक, अनेक प्रकार के खान पान आदि से आज का वातावरण अत्यन्त दूषित बन चुका है। ऐसी विषम परिस्थिति से माता पिता अपनी सन्तानों को बचाकर धर्म के मंगलमय जीवन में संलग्न करने का कर्तव्य पूर्ण नहीं करेंगे तो इतिहास उन्हें कभी क्षमा नहीं करेगा।

अपने सन्निकट स्थानों पर चल रही धार्मिक पाठशालाओं में अपने बालकों की अवश्य भेजने के लिए हम आपसे अनुरोध करते हैं।

यदि अलौकिक आनन्द प्राप्त करना चाहते हो तो जिसका अवलम्बन करने से तुम्हारे प्रति क्रोधी शान्त हो जाता है, शत्रु मित्र बन जाता है, महामूर्ख नम्रता धारण कर लेता है, धनवान् भी धन-मद रहित हो जाता है, ऐसे देवों द्वारा मान्य और कल्पवृक्ष के समान सकल अभीष्टों को सिद्ध करने वाली शान्ति को प्राप्त करो।

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# वेद रचना काल से पहले जैन धर्म था

जैन धर्म की प्राचीनता पर कुछ विद्वानों की सम्मतियां—

डॉ. राधा कृष्णन ने लिखा है— “यह कहना किंचित् मात्र भी अतिशयोक्ति नहीं होगी कि वेद रचना काल से पहले भी जैन धर्म अवश्य था।” (आत्म ज्ञान प्रवेशिका से)

लोकमान्य गंगाधर तिलक - “ग्रन्थों तथा सामाजिक व्याख्यानों से जाना जाता है कि जैन धर्म अनादि है। यह विषय निर्विवाद और मतभेद रहित है तथा इस संबंध में इतिहास के दृढ़ प्रमाण हैं।”

प्रसिद्ध इतिहास वेत्ता डा. हर्मन जेकोवी जर्मनी— “मैं इस निर्णय पर आ गया हूं कि जैन धर्म अत्यन्त प्राचीन और दूसरों से पृथक एक स्वतंत्र धर्म हैं। इस लिए भारत वर्ष का प्राचीन तत्व ज्ञान और धार्मिक जीवन जानने के लिए यह अत्यन्त उपयोगी है।”

महामहो, सत्य संप्रदायाचार्य स्वामी राम मिश्र जी शास्त्री प्रोफेसर संस्कृत कालेज बनारस— “जैन मत तब से प्रचलित हुआ है जब से संसार में सृष्टि का आरंभ हुआ है। मुझे तो इसमें किसी भी प्रकार का उज्र नहीं है कि जैन दर्शन वेदान्त आदि दर्शनों से भी पूर्व का है।”

इन प्रमाणों से सिद्ध होता है कि जैन धर्म का प्रचार आदि सृष्टि के अनन्तर देवानुर संग्राम से पूर्व ही भलीभांति हो चुका था। इसी धर्म का उपदेश दक्षिणात्य एवं नर्मदा तटवासी असुरों को प्राप्त हुआ और वे हिंसा से विरत हुए। सबसे प्राचीन ऋग्देव में

भी भ. ऋषभदेव का उल्लेख अनेक स्थलों पर मिलता है। (देखें जैन धर्म का मौलिक इतिहास भा. 2 पृ. 57 पू. आ. श्री हस्तीमलजी म. सा. कृत) किन्तु टीकाकारों ने समुदाय व्यामोह से अर्थ में परिवर्तन कर दिए। ऐसा लगता है, जिससे अनेक स्थल तो विवादास्पद हो गए हैं। यदि विद्वान् पाठक निष्पक्ष वृत्ति से इन ऋचाओं का अध्ययन करें तो स्पष्ट हो जाता है कि वे भ. ऋषभदेव के संबंध में ही कहै गये हैं। उदाहरणार्थ ऋग्वेद 2/34/2 में वैदिक ऋषि भक्ति भावना में विभोर हो ऋषभ देव को स्तुति करता हुआ कहता है—

“हे आत्मदृष्टा प्रभो ! परम सुख पाने के लिए मैं तेरी शरण में आना चाहता हूँ, क्योंकि तेरा उपदेश और तेरी वाणी शक्तिशाली है। उनको मैं अवधारण करता हूँ। हे प्रभो ! सभी मनुष्यों और देवों में तुम्हो पहिले पहिल पूर्वायाम (पूर्वगत ज्ञान के प्रतिपादक) हो।”

प्रख्यात इतिहास वेत्ता डा. हर्मन जेकोबी ने भी प्रथम तीर्थंकर ऋषभदेव को ही जैन धर्म का संस्थापक मानने में ऐतिहासिक सत्य की संभावना स्वीकार की है ( इण्ड. एण्ड जिल्द ए. पृ. 163 ) इसी तरह डा. राधाकृष्ण, डा. स्टीवेन्सन और जय चन्द्र विद्यालंकार प्रभृति आदि अनेक विज्ञ इतिहास कारों का भी यही अभी मत रहा है।

### भ. ऋषभ के पुत्र भरत के नाम पर भारत वर्ष

स्वयंभू व मनु की संतान परंपरा की पांचवी पीढ़ी ऋषभ पुत्र, तेजस्वी, प्रतापी चक्रवर्ती भरत के नाम पर जंबुद्वीप के हिमवर्ग राज्य को भारत वर्ष की संज्ञा प्राप्त हुई। विष्णु

पुराण (2, 1, 31) वायु पुराण (33, 52.) लिंग पुराण (1, 47, 23, ), ब्रह्माण्ड पुराण (14, 5, 62) अग्नि पुराण (107, 11-12) भागवत पुराण (5 49,) स्कंध पुराण (कामा खंड 37, 57, ) मार्कण्डेय पुराण (50, 41, में यह तथ्य सुस्पष्ट रूप से उल्लिखित है। भरत के नौ भाई भिन्न भिन्न देशों के राजा हुए तथा इक्यासी भाई नाना ब्राह्मण जातियों के प्रवर्तक हुए। पिता की तरह भरत भी अंत में राज्य त्याग मुनि हुए तो उनके नौ भाई भी वातरशन श्रमण मुनि हो गए ऐसा उल्लेख है।

उपरोक्त प्रकार से वर्णित तथ्यों पर विचार करने से यह सुस्पष्ट है कि जैन धर्म विश्व के सभी धर्मों में प्राचीनतम है भगवान् महावीर से पूर्व का कुछ इतिहास भी अब प्रकाश में आया है जिसके आधार से एवं पुरा प्रमाणों से यह तो सभी ने स्वीकार किया है कि भगवान् महावीर से 250 वर्ष पूर्व तीर्थंकर पार्श्वनाथ हुए थे। पूर्वी भारत में पारस वंशी नाथ सम्प्रदाय हैं जो सदियों बाद निवृत्त होकर कवीर पंथी सम्प्रदाय के रूप में प्रसिद्ध हुई। इसी तरह नाथ सम्प्रदाय में भी पारस वंशी के समान नीम नाथ सम्प्रदाय भी मोरठ में प्रचलित है जो सम्भवतः वाइसवें तीर्थंकर नेमिनाथ से सम्बन्धित जान पड़ता है।

ईसा पूर्व आठवीं सदी के पहिले का इतिहास अभी उपलब्ध नहीं होता जिससे इस प्राचीन जैन धर्म का इतिहास अभी भी बहुत कुछ अन्धकार में है, फिर वेदों, पुराणों व अन्य प्राचीन ग्रन्थों से सम्प्राप्त सिद्ध होता है कि सृष्टि के आदि काल से जब से मानव समाज की रचना हुई जैन धर्म तभी से अस्तित्व में रहा है। अभी विज्ञान का विकास हो रहा है जिससे अनेक ऐतिहासिक तथ्य भी सामने आ रहे हैं। ऐसी सम्भावना बढ़ती जा रही है कि विकसित



विज्ञान के साधनों के माध्यम से हम एक दिन पाषाण युग और उससे पूर्व के आदिम युग के इतिहास एवं संस्कृति का परिज्ञान भी कर सकें। यदि ऐसा हुआ तो निश्चित रूप से जैन धर्म के प्राचीनतम इतिहास के साथ उसके तत्कालीन स्वरूप एवं संस्कृति को भी अधिक स्पष्ट रूप से जान सकेंगे।

## सिद्धांतों के स्वाध्याय के बिना आंखें नहीं खुल सकती

( तर्ज :—जरा सामने तो आओ छलिये.... )

जरा ज्ञान की आंखें खोलो ! आंखें मीचके सोने में क्या सार है।  
ज्ञानी बनते हैं अन्त परमात्मा, इस आत्मा का ज्ञान ही आधार है।

॥ घ्रुव ॥

चक्कर चौरासी में कितने लगाये, गिनती न उनकी हो सकती।  
आगे लगाने कितने पड़ेंगे, गिनती न उनकी भी हो सकती।  
मोह, माया का कारोवार है, बिना ज्ञान के न बेड़ा पार है ॥

ज्ञानो ॥ 1 ॥

हर एक रोग के डॉक्टर जगत में, आला से आला पाते हैं।  
लेकिन अज्ञान की हरने बीमारी, डॉक्टर नजर नहीं आते हैं।  
यदि हैं तो सुगुरु गुणधार हैं, करते फिरते जो पर उपकार हैं ॥

ज्ञानी.... ॥ 2 ॥

शास्त्रों के माफिक असली दवाई. बनाकर दयालु देते हैं।  
जन्मों के रोग की करते सफाई, पाई न फीस फिर लेते हैं।  
माँका फिर-फिरके यह दुस्वार है, लेलो-लेलो दवा सुखकार हैं ॥

ज्ञानी.... ॥ 3 ॥

वन जाओ ! ज्ञानी आवागमन से, छुट्टी तुम्हें मिल जायेगी ।  
मुक्तिमहल ये मौजें करोगे, विपदा न पास कभी आयेगी ।  
सच्चे ये धन के विचार हैं, ज्ञान भव जल से तारणहार है ॥

ज्ञानी ॥ 4 ॥

## स्थित कल्प के १० भेद

वालब्रह्मचारी जैनाचार्य पू० श्री अमोलक ऋषिजी महाराज ने जैन सिद्धान्तों के मर्म को प्रकट करने वाले विपुल साहित्य का निर्माण किया । जैन साहित्य में 32 आगमों का हिन्दी अनुवाद सर्व प्रथम आपने किया । इन्हीं आगमों में भगवती सूत्र शतक 25 वां उद्देश्य 6 टे में 10 कल्प साधु साध्वियों के आचरण करने योग्य बताते हैं ।

1. अचेल कल्प:—वस्त्र सफेद रंग का, कम कीमत का, 72 हाथ प्रमाण साधु के लिए, 96 हाथ प्रमाण साध्वी के लिए ( प्रति हाथ सम चौरस )

विभूषावतियं भिक्खू कम्मं वंधई चिक्कणं ।

ससारसायरे घोरे जेणं पडई दुरुत्तरे ॥

कपड़े धोते समय साबुन, सोडा, लाल बुरुज, टिनापोल का प्रयोग नहीं करे । राजेन्द्र कोष भाग 7 पृष्ठ 1147 में राजेन्द्र सूरि-प्यरजी नाक लिखते हैं:— जो साबुन सोडा वापरते हैं वे ढीला पान्त्या हैं । दशरथ कानिक सूत्र अध्ययन 6 गाथा नं. 15 'जो साधु गृहस्थ के धर्म में आहार वापरता है वह चरित्र धर्म में भ्रष्ट हो जाता है । नमस्कि के 67 बोल में ने साधु मुनिराज के मजिन वस्त्र को धर कर पूसा करे तो नमस्कि में दोष आवे ।

2. **श्रौद्धेशिक कल्पः**—जिस साधु के उद्देश्य से बनाया हुआ आहार पानी, वस्त्र, पात्र, मकान आदि वही साधु लेवे तो आधाकर्मी दोष और जिस साधु के उद्देश्य से बनाया हुआ आहार पानी, वस्त्र, पात्र, मकान दूसरा साधु लेवे तो श्रौद्धेशिक दोष ।

3. **राजपिण्ड कल्पः**—राजा, महाराजा, मिनिस्टर अन्य महोत्सव या सामूहिक बहुत जनों का जहां भोजन हो वहां साधु मुनिराज नहीं जावे तथा भोजन करने के बाद में जावे तो मादक पदार्थ नहीं लेवे ।

4. **शय्यातर कल्पः**—जिसके मकान में साधु ठहरे हुए हों उसके घर से आहार पानी नहीं लेवे ।

5. **मास कल्पः**—शेष काल में साधु मुनिराज एक मास (29 दिन) साध्वीजी 2 मास (59 दिन) से अधिक नहीं ठहरें ।

6. **चौमासी कल्पः**—आषाढ शुक्ला पूर्णिमा से कार्तिक शुक्ला पूर्णिमा तक चातुर्मास काल एक ही स्थान पर बितावें ।

7 **व्रत कल्पः**—पहला महाव्रत सम्पूर्ण प्राण, भूत, जीव, सत्व की हिंसा का त्याग जिसमें:—लाउडस्पीकर, अभिनन्दन ग्रन्थ, मुद्रण क्रिया, चातुर्मास प्रवेश, स्वागत ऐसे सबल दोष संयम को कलंकित करते हैं । ऐसे सबल दोष बार-बार लगने पर संयम में स्थिर रहना मुश्किल है । दूसरे महाव्रत में सम्पूर्ण मृषा बोलने का त्याग, तीसरे, महाव्रत में सम्पूर्ण अदत्तादान का त्याग, चौथे महाव्रत में सम्पूर्ण मैथुन-सेवन का त्याग, पांचवे महाव्रत में सम्पूर्ण परिग्रह रखने का त्याग । दशवैकालिक सूत्र चूलिका 2 गाथा नं० 8 'यह गांव मेरा है, यह घर मेरा है, यह सम्प्रदाय मेरा है' ऐसे ममत्व से साधु दूषित होता है । छठे व्रत में रात्रि भोजन का त्याग ।

8. प्रतिक्रमण कल्पः— प्रतिदिन दोनों. समय प्रतिक्रमण करे। शाम को सूर्य अस्त के बाद प्रतिक्रमण चालू करे और एक मुहूर्त में पूरा कर लेवे। सुबह सूर्य उदय से पहले पञ्चखाण कर लेवें। प्रतिक्रमण के पांच प्रकार हैं। 1 देवसीय प्रतिक्रमण में कायोत्सर्ग 4 लोगस्स का करे। 2 राई प्रतिक्रमण में कायोत्सर्ग 4 लोगस्स का करे। 3 पाक्षिक प्रतिक्रमण में कायोत्सर्ग 12 लोगस्स का करे। 4 चौमासी प्रतिक्रमण में कायोत्सर्ग 20 लोगस्स का करे। चौमासी प्रतिक्रमण में देवसीय प्रतिक्रमण करके फिर चौमासी प्रतिक्रमण करे। 5 सांवत्सरिक प्रतिक्रमण में कायोत्सर्ग 40 लोगस्स का करे। देवसीय प्रतिक्रमण करके सांवत्सरिक प्रतिक्रमण करे। भाद्रवा सुदी 5 को ही संवत्सरी आती है। संवत्सरी के दिन सांवत्सरिक प्रतिक्रमण नहीं करे तो महा दोष के भागी हैं। जिस मास की पूर्णिमा को पूर्वा भाद्रा एवं उत्तरा भाद्रा नक्षत्र का योग हो वही भाद्र पद मान कहलाता है।

9. कृति कर्म कल्प - उमर में छोटे होते हुए भी अगर दीक्षा में गये हैं उनको वन्दना नमस्कार करे।

10. पुरुष ज्येष्ठ कल्प— पुरुष की प्रधानता बताने हेतु सी वर्ष की दीक्षित माध्वी भने ही हो परन्तु नव दीक्षित साधु को वन्दना नमस्कार करे।

## पुण्य हेय या उपादेय ?

— श्री मग. लाल पोपटलाल कामदार. वीनाचदर

जैन समाज के फिरकाओं में तेरापंथी पुण्य को छोड़ने योग्य मानता है। उसी प्रकार कितनेक पुण्य को सोना की वेड़ी तथा विष्टा मान कर त्यागने योग्य मानते हैं। उसमें हमारे सिद्धांत क्या कहते हैं ? उस पर विचार करना जरूरी है।

1. आवश्यक सूत्र में तस्स उत्तरो के पाठ में 'पावाणं कम्माणं निग्घायणट्ठाए' पाप कर्म का नाश करने के लिए प्रायश्चित बताया है पर पुण्य के नाश का उल्लेख नहीं ।
2. उपासक दशांग सूत्र में कामदेव आदि श्रावकों के उपसर्ग में देवता उन श्रावकों की प्रशंसा करते हुए 'हे श्रावक तू पुण्य का कामी है, धर्म का कामी है' यह बताया है ।
3. राज प्रश्नीय सूत्र में प्रदेशी राजा ने राज्य के चार विभाग किए हैं उनमें एक विभाग में दानशाला खोलने का स्पष्ट उल्लेख है ।
4. ज्ञाता धर्म कथांग सूत्र के अनुसार नन्द मणियार ने बहुत पुण्य प्रवृत्तियां चालू कीं ।
5. तीर्थकर नाम गोत्र उत्कृष्ट पुण्य प्रकृति है ।
6. चक्रवर्तीपन भी एक उच्च पुण्य प्रकृति है ।
7. तीर्थकर दीक्षा ग्रहण करने के पहले एक वर्ष तक सतत वर्षी दान देते हैं । उसमें करोड़ों सौर्नया मोहरे दान देते हैं ।

पुण्य को आदरने योग्य नहीं मानने में तो कभी श्रावक पाप को भी आदरेगा । अन्न पुण्य, पान पुण्य इत्यादि नौ प्रकार के पुण्य श्रावकों को अवश्य आदरने योग्य है और अनिवार्य भी है । किन्तु पुण्य को भोग करने के लिए जन्म लेना पड़े तो यह कह सकते हैं कि उसे भोगना या नहीं ? उसके लिए आत्मा स्वतन्त्र है । ( पाप का भोग तो आवश्यक रूप से करना ही पड़ता है । ) चक्रवर्ती उच्च पुण्य प्रकृति को छोड़ दे और संयम अंगीकार करे तो उच्च गति प्राप्त करने के दृष्टांत हैं ।

( पुण्य संवर और निर्जरा की साधना में निम्न कोटि का होते हुए भी पंचम गुण स्थान तक यथा योग्य उपादेय हो सकता है । आगे उपादेय कोटि में नहीं रहता तथापि गौण रूप से चुपचाप साथ लगा रहता है । )

माहण-कुल-संभूओ आसि विप्पो महा-यसो ।  
 जायाई जम-जन्नंमि जयघोसे त्ति नामओ ॥ 1 ॥  
 इन्द्रिय-ग्गाम-निग्गाही मग्ग-गामी महा-मुणी ।  
 गामाणुग्गामं रीयन्तो पत्तो वाणारसिं पुंरि ॥ 2 ॥  
 वाणारसीए वहिया उज्जाणंमि मणोरमे ।  
 फामुए सेज्ज-संघारे तत्थ वासमुवागए ॥ 3 ॥  
 अह तेणेव कालेणं पुरीए तत्थ माहणे ।  
 विजयघोसे त्ति नामेण जन्नं जयइ वेयवी ॥ 4 ॥  
 अह से तत्थ अणगारे मास-क्खमण-पारणे ।  
 विजयघोसस्स जन्नंमि भिक्खस्सट्ठा उअट्ठिए ॥ 5 ॥  
 समुवट्ठियं तहिं सन्तं जायगो पडिसेहए ।  
 “न हु दाहामि ते भिक्खं भिक्खू जायाहि अन्नओ ॥ 6 ॥

## I On the Sacrifice

1-3. There was an illustrious Brahmana named Jaya-ghosa, who was born in a family of Brahmans. and who was a sacrificer in the sacrifice (in the form of the observance) of self-restraint (1). The great sage, while moving from village to village, subduing the group of his sense-organs and walking on the path (of Liberation), arrived at the city of Vanarasi (2). In a pleasant park there, outside Vanarasi, he received for his dwelling a bad and mat which were pure (3).

4-5. Now at that very time, a Brahmana named Vijayaghosa, who was versed in the Vedas, was performing a sacrifice in that city (4). Now that monk, at (the time of) the breaking of his monthly fast, approached that sacrifice of Vijayaghosa for the sake of alms (5).

6-8. Him, who had gone there, the sacrificer warded off: “Verily, O monk, I shall not offer you alms; beg elsewhere (6). Those who are priests versed in the Vedas, who

जे य वेय-विऊ विष्पा जन्नटा य जे दिया ।  
जोइसंग-विऊ जे य जे य धम्माण पारगा ॥ 7 ॥

जे समत्था समुद्धत्तुं परमप्पाणमेव य ।  
तेसि अन्नमिणं देयं भो भिक्खू सव्व-कामियं” ॥ 8 ॥

सो तत्थ एवं पडिसिद्धो जायगेण महा-मुणी ।  
न वि रूढो न वि तुट्ठो उत्तमट्ठ-गवेसओ ॥ 9 ॥

नन्नट्ठं पाण-हेउं वा न वि निव्वाहणाय वा ।  
तेसि विमोक्खणट्ठाए इणं वयणमब्बीवी ॥ 10 ॥

“न वि जाणसि वेय-मुहं न वि जन्नाणं जं मुहं ।  
नक्खत्ताणं मुहं जं च जं च धम्माणं वा मुहं ॥ 11 ॥

जे समत्था समुद्धत्तुं परमप्पाणमेव य ।  
न ते तुमं वियाणासि अहं जाणासि तो भणं” ॥ 12 ॥

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are Brahmans having sacrifices as their object ( in life ) who are versed in the department of astronomy, who are conversant with religions (7), and who are capable of saving themselves and others as well.—to them, O monk, this highly desirable food is to be offered (8).

9-12. That great sage, thus warded off there by the sacrificer, was neither angry nor pleased, being a seeker of the highest object (9). Neither for food, nor for drink, nor also for ( anything else required for his ) sustenance, but for the sake of their Liberation, he spoke these words (10). “You know neither the principal thing in the Vedas, nor that which is the best of sacrifices, nor that which is the chief of constellations, nor that which is the best of religions (11); nor do you know those who are capable of saving themselves and others as well. If you do know ( all this ) speak it” (12).

13-15. But, not knowing a reply to his accusation, the priest there, accompanied by his synod, with folded hands,

तस्सक्खेव-पमोक्खं तु अ-वेयन्तो तहिं दिओ ।  
 स-परिसो पंजली होळं पुच्छई तं महा-मुणिं ॥ 13 ॥  
 “वेयाण च मुहं बूहि, बूहि जन्नाण जं मुहं ।  
 नक्खत्ताण मुहं बूहि, बूहि धम्माण वा मुहं ॥ 14 ॥  
 जे समत्था समुद्धत्तुं परमप्पाणमेव य ।  
 एयं मे संसयं सव्वं साहू कहसु पुच्छिओ” ॥ 15 ॥  
 “अग्निहोत्त-मुहा वेया जन्नट्ठी वेयसं मुहं ।  
 नक्खत्ताण मुहं चन्दो धम्माण कासवो मुहं ॥ 16 ॥  
 जहा चन्द गहाईया चिट्ठन्ते पजली-उडा ।  
 वन्दमाणा नमंसन्ता उत्तमं मणहारिणो ॥ 17 ॥  
 अ-जाणगा जन्न-वाई विज्जा-माहरण-संपया ।  
 गूढा सज्झाय-तवसा भास-च्छन्ना इवग्गिणो ॥ 18 ॥

asked the great sage (13):—“Tell us the principal thing in the Vedas, tell us what is the best of sacrifices, tell us the chief of constellations, tell us the best of religious (14) and those that are capable of saving themselves and others as well: reply me, O sage, all this doubt of mine about which you are asked” (15).

16-35. ( The sage replied ) :—

“Consecration of the sacred fire is the principal thing in the Vedas, the sacrificer is the chief object in sacrifices, the moon is the chief of constellations, and the best of religions is that of Kasava (16). As the constellations etcetera wait upon the moon, so the charming (gods), with folded hands, wait upon the highest one ( i. e. Kasava ), saluting and worshipping him (17).

“The exponents of sacrifices, who are ignorant of the right knowledge which is the treasure of Brahmanas, and who shroud themselves in religious study and penance, are like fire covered with ashes (18).

“He who is called a Brahmana ( by the wise ) amongst



जे य वेय-विऊ विष्पा जन्नट्टा य जे दिया ।  
जोइसंग-विऊ जे य जे य धम्माण पारगा ॥ 7 ॥

जे समत्था समुद्धत्तुं परमप्पाणमेव य ।  
तेसि अन्नमिणं देयं भो भिक्खू सव्व-कामियं ॥ 8 ॥

सो तत्थ एवं पडिसिद्धो जायगेण महा-मुणी ।  
न वि रूढो न वि तुट्ठो उत्तमट्ठ-गवेसओ ॥ 9 ॥

नन्नट्ठं पाण-हेउं वा न वि निव्वाहणाय वा ।  
तेसि विमोक्खणट्ठाए इणं वयणमब्बीवी ॥ 10 ॥

“न वि जाणसि वेय-मुहं न वि जन्नाण जं मुहं ।  
नक्खत्ताण मुहं जं च जं च धम्माण वा मुहं ॥ 11 ॥

जे समत्था समुद्धत्तुं परमप्पाणमेव य ।  
न ते तुमं वियाणासि अह जाणासि तो भण ॥ 12 ॥

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 स-परिसो पंजली होउं पुच्छई तं महा-मुणिं ॥ 13 ॥  
 “वेयाण च मुहं बूहि, बूहि जन्नाण जं मुहं ।  
 नक्खत्ताण मुहं बूहि, बूहि धम्माण वा मुहं ॥ 14 ॥  
 जे समन्था समुद्धत्तुं परमप्पाणमेव य ।  
 एयं मे संसयं सव्वं साहू कहसु पुच्छओ” ॥ 15 ॥  
 “अग्निहोत्त-मुहा वेया जन्नट्ठी वेयसं मुहं ।  
 नक्खत्ताण मुहं जन्दो धम्माण कासवो मुहं ॥ 16 ॥  
 जहा चन्द गहाईया चिट्ठन्ते पजली-उडा ।  
 वन्दमाणा नमंसन्ता उत्तमं मणहारिणो ॥ 17 ॥  
 अ-जाणगा जन्न-वाई विज्जा-माहणा-संपया ।  
 गूढा सज्जाय-तवसा भास-च्छन्ना इवग्गिणो ॥ 18 ॥

asked the great sage (13):—“Tell us the principal thing in the Vedas, tell us what is the best of sacrifices, tell us the chief of constellations, tell us the best of religious (14) and those that are capable of saving themselves and others as well; reply me, O sage, all this doubt of mine about which you are asked” (15).

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“The exponents of sacrifices, who are ignorant of the right knowledge which is the treasure of Brahmanas, and who shroud themselves in religious study and penance, are like fire covered with ashes (18).

“He who is called a Brahmana ( by the wise ) amongst

जो लोए बंभरणो वुत्तो अग्गी व महियो जहा ।  
सया कुसल-संदिट्ठं तं वयं बूम माहरणं ॥ 19 ॥  
जो न सज्जइ आगन्तुं पव्वयन्तो न सोयई ।  
रमए अज्ज-वयणमि त वयं बूम माहरणं ॥ 20 ॥  
जायरूवं जहा मट्ठं निद्धन्त-मल-पावगं ।  
राग-दोस-भयाईयं तं वयं बूम माहरणं ॥ 21 ॥  
तवस्सियं किसं दन्तं अवचिय-मंस-सोणियं ।  
सु-व्वयं पत्त-निव्वारणं तं वयं बूम माहरणं ॥ 22 ॥  
तस-पाणे वियाणेत्ता संगहेण य थावरे ।  
जो न हिंसइ ति-विहेण तं वयं बूम माहरणं ॥ 23 ॥  
कोहा वा जइ वा हासा लोहा जइ वा भया ।  
मुस न वयई जो उ तं वयं बूम माहरणं ॥ 24 ॥  
चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहुं ।

the people and who is worshipped like fire,—him we call a Brahmana, who is always pointed out (as such) by the wise (19). He who is not attached to coming back (to worldly life) nor sorry for leading the monk's life, and who takes delight in the words of the wise,—him we call a Brahmana (20). He who is like purified gold,—him we call a Brahmana who has annihilated his impurities and sins and who is free from love, hat and fear [21]. Him we call a Brahmana who practises, penance, who is emaciated and self-restrained, who has reduced his flesh and blood, who is strict in the observance of his vows, and who has attained to perfect calmness (22).

“He who having thoroughly comprehended the mobile and the immobile beings, does not injure them in the three ways,—him we call a Brahmana (13). He who does not tell a lie out of anger, mirth, greed or fear,—him we call a Brahmana (24). He who does not take what is not given, whether living or lifeless, be it little or much,—him we call

न गिण्हइ अ-दत्तां जो तं वयं ब्रूम माहुरां ॥ 25 ॥  
 दिव्व-माणुस-तेगिच्छं जो न सेवई मेहुरां ।  
 मणसा काय-वक्केरां तं वयं ब्रूम माहुरां ॥ 26 ॥  
 जहा पोमं जले जायं तोवलिप्पइ वारिणा ।  
 एवं अ-लित्तं कामेहि तं वयं ब्रूम माहुरां ॥ 27 ॥  
 अ-लोलुयं मुहा-जीवि अणगार अ-किचरां ।  
 अ-संसत्तं गिहत्थेसु तं वयं ब्रूम माहुरां ॥ 28 ॥  
 जहिता पुव्व-संजोगं नाइ-संगे य बंधवे ।  
 जो न सज्जइ भोगेसु तं वयं ब्रूम माहुरां ॥ 29 ॥  
 पसु-बन्धा सव्व-वेया य जट्टं च पाव-कम्मुरा ।  
 न तं तायन्ति दुस्सीलं कम्मुराण बलवन्ति हि ॥ 30 ॥  
 न वि मुण्डिएण समणो न ओंकारेण बंधणो ।

a Brahmana (25). He who, in thought and deed and word, does not resort to sexual pleasures pertaining to celestial, human or lower beings,—him we call a Brahmana (26). An a lotus produced in water is not stained with water, so he who is not defiled by pleasures (though born in them);—him we call a Brahmana (27). Him we call a Brahmana who is not greedy, who lives on free-alms, who is houseless and without property, and who is not attached to householders (28). He who has renounced his connection with his ancestors his attachments to his relatives, and his kinsmen, and who does not cling to pleasures,—him we call a Brahmana (29).

“All Vedas have the binding of beasts (for slaughter in the sacrifice); and he sacrifice is (performed) by sinful deeds. They cannot save the vicious (learner of the Vedas or performer of the sacrifice); for his deeds are powerful (in producing their natural consequence) ]30].

“One does not become a saint by shaving, nor a Brahmana by [ proclaiming ] the sacred syllable ‘om’, nor

न मुग्धी रण्णा-वासेण कुस-चीरेण तावसो ॥ 31 ॥

समयाए समणो होइ बंभचेरेण बंभणो ।

नाणेण उ मुग्धी होइ तवेण होइ तावसो ॥ 32 ॥

कम्मुराणा बंभणो होइ कम्मुराणा होइ खत्तिओ ।

वइसो कम्मुराणा होइ सुद्धो हवइ कम्मुराणा ॥ 33 ॥

एण पाउकरे बुद्धे जेहि होइ सिणायओ ।

सव्व-कम्म-विण्णामुक्कं तं वयं बूम माहणं ॥ 34 ॥

एवं-गुरा-समाउत्ता जे भवन्ति दिउत्तमा ।

ते समत्था उ उद्धत्तु परमप्पाणामेव य ” ॥ 35 ॥

एवं तु संसए छिन्ने विजयघोसे य माहणे ।

समादाइ तयं तं तु जयघोसं महा-मुग्धी ॥ 36 ॥

तुद्धे य विजयघोसे इणमुदाहु कयजली ।

“माहणात्तं जहा-भूयं सुद्धु मे उवदंसियं ॥ 37 ॥

तुब्भे जइया जान्नाणं तुब्भे वेयविऊ-विऊ ।

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a sage by living in a forest, nor an ascetic by [wearing] a garment of kusa-grass [31]. One becomes a saint by equanimity, a Brahmana by celibacy, a sage by knowledge, and an ascetic by penance [32]. One becomes a Brahmana by deeds, a Ksatriya by deeds, a Vaisya by deeds a Shudra by deeds [33].

“The Enlightened One has expounded these [qualities] by which one becomes a perfect sage; him we call a Brahmana who is [thus] freed from all karma [34]. Those best of Brahmanas, who are endowed with such qualities, are capable of saving themselves and others as well [35].”

36-39. And then the Brahmana Vijayaghosa, when his doubt was thus dispelled, accepted that Jayaghosa to be a great sage [36]. And being delighted, Vijayaghosa spoke this with folded hands:—True Brahmanahood has been well explained to me [37], You are a sacrificer of

जोइसंग-विऊ तुब्भे तुब्भे धम्माराण पारगा ॥ 38 ॥  
 तुब्भे समत्था उद्धत्तुं परमप्पाणमेव य ।  
 तमणुग्गहं करेहम्हं भिक्खेणं भिक्खु-उत्तमा” ॥ 39 ॥  
 “न कज्जं मज्झ भिक्खेणं खिप्पं निक्खमसू दिया ।  
 मा भमिहिसि भयावट्ठे घोरे-संसार-सागरे ॥ 40 ॥  
 उवलेवो होइ भोगेसु अ-भोगी नोवलिप्पई ।  
 भोगी भमई संसारे अ-भोगी विप्पमुच्चई ॥ 41 ॥  
 उल्लो सुक्को य दो छूढा गोलया मट्ठियामया ।  
 दो वि आवडिया कुड्ढे जो उल्लो सोऽत्थ लग्गई ॥ 42 ॥  
 एव लग्गन्ति दुम्मेहा जे नरा काम-लालसा ।  
 विरत्ता उ न लग्गन्ति जहा से सुक्क-गोलए” ॥ 43 ॥

[true] sacrifices, you are the most versed of those who are versed in the Vedas, you are versed in the department of astronomy, and you are conversant with religions [38]; you are capable of saving yourself and others as well. Therefore, O best of monks, show us a favour by [accepting our] alms [39].”

40-43. [Jayaghosa replied]:—“I have nothing to do with alms; take to renunciation immediately, O Brahmana; thou shalt not revolve in the dreadful ocean of worldly life having whirlpools of dangers [40]. There is defilement in pleasures; one who is free from pleasure is not defiled. One who is an enjoyer of pleasures wanders in worldly life, and one who is free from them is liberated [44]. Two earthen balls one wet and the other dry, are hurled; both of them are fallen upon a wall; [but only] that which is wet clings thereto [42]. Similarly, those men who are dull-headed and fond of pleasures cling [to worldly life]; but the passionless, like that dry ball, do not cling [to it] [43].”

एवं से विजयघोसें जयघोसस्स अन्तिए ।  
 अणगारस्स निक्खन्तो धम्मं सोच्चा अणुत्तरं ॥ 44 ॥  
 खवित्ता पुव्व-कम्माइं संजमेण तवेण य ।  
 जयघोस-विजयघोसा सिद्धिं पत्ता अणुत्तरं ॥ 45 ॥

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44-45. Thus that Vijayaghosa, having heard the excellent religion, took to renunciation at the hands of the houseless monk Jayaghosa [44]. Jayaghosa and Vijayaghosa, having annihilated their former karmas by self-restraint and penance, attained to the highest perfection [45].



हिम्मत हर गाफिल को गतिमान बना देती है ।  
 हिम्मत हर निर्बल को बलवान बना देती है ॥  
 हिम्मत अगर चाहे तो पत्थर को पानी कर दे ।  
 हिम्मत हर मुश्किल को आसान बना देती है ॥  
 खोजते रहने पर मिलते जरूर मोती ।  
 चलते रहने पर मंजिल भार नहीं होती ॥  
 मेहनत करने वालो को मिलती आखिर मंजिल ।  
 पुरुषार्थ करने वालों की हार नहीं होती ॥

## २ असंख्यं

अ-संख्यं जीविय मा पमायए । जरोवणीयस्स हु नत्थि ताणं ।  
एवं वियाणाहि जणे पमत्ते । किन्नं विहिंसा अ-जया गिहिनन्ति ॥ 1 ॥  
जे पाव-कम्मैहि धणं मणूसा । सामायतत्ती अ-मइं गहाय ।  
पहाय ते पास-पयट्टिए नरे । वेराणुबद्धा नरयं उवेन्ति ॥ 2 ॥  
तेणे जहा सन्धि-मुहे गहीए । स कम्मुरा किच्चइ पाव-कारी ।  
एवं पया पेच्च इहं च लोए । कडाण कम्मारा न सुक्ख अत्थिय ॥ 3 ॥  
संसारमावन्न परस्स अठ्ठा । साहारणं जं च करेइ कम्मं ।  
कम्मस्स ते तस्स उ वेय-काले । न बन्धवा बन्धवयं उवेन्ति ॥ 4 ॥

### II On Impurity ( of worldly life )

1. [ Worldly ] life is impure, O careless man ! Do not be negligent [ of religion ]. Verily one who has attained to old age has no energy [for practising religion]. [Therefore] consider this—"to what [condition] those that are given to killing and those that are unrestrained attain [ after death ]."

2. Caught in snares [of worldly life] those men who, having resorted to viciousness, acquire wealth by sinful deeds, leave it and fall into a hell, accompanied by their hatred [ After death ]."

3. As a sinful burglar caught in a hole [made by him in a wall] is destroyed by his own deed, so the mankind is perished by its own deeds in the world and in the next; [ for ] there is no escape from deeds done.

4. At the time of experiencing the consequence of that deed which a man living in worldly life does for others or which is common [i.e. done for himself and others], his relatives [for whom he has done the deed] do not act like relatives [in sharing with him the consequence of the deed].



वित्तेण ताणं न लभे पमत्ते । इमस्मि लोए अद्दुवा परत्था ।  
 दीव-प्पणद्धे व अणान्त-मोहे । नेयाउयं दट्ठुमदट्ठुमेव ॥ 5 ॥  
 सुत्तेसु यावी पडिबुद्ध-जोवी । न वीससे पण्डिए आसु-पत्ते ।  
 घोरा मुहुत्ता अ-व्वल सरीरं । भारण्ड-पक्खी व चरप्पमत्ते ॥ 6 ॥  
 चरे पयाइं परिसंकमाणो । ज किंचि पासं इह मन्नमाणो ।  
 लाभन्तरे जीविय बूहइत्ता । पच्छा परिन्नाय मलावघंसी ॥ 7 ॥  
 छन्दं -निरोहेण उवेइ मोक्खं । आसे जहां सिक्खिय-वम्मधारी ।  
 पुव्वाइं वासाइं चरप्पमत्ते । तम्हा मुणी खिप्पमुवेइ मोक्खं ॥ 8 ॥  
 स पुव्वमेव न लभेज्ज पच्छा । एसोवमा सासय-वाइयाणं ।

5. By his wealth the heedless man does not get protection [from his deeds] in this world or in the next. Being of boundless ignorance like a man who has lost his light, his having seen the right path is as good as having not seen it.

6 Remaining wakeful even when others are sleeping, a wise man of quick understanding should not be regardless [of blunder.]; [for frightful are the [passing] moments and feeble is the body. [ Therefore ] be watchful like the Bha. unda bird

7. [ A monk ] should follow his path, suspecting [dangers], and regarding the least [occasion for negligence] to be a fatter in this world. Sustaining his life till the acquirement of the highest object [viz. perfect knowledge], and realising afterwards [that his body is no longer capable of Following the monastic life owing to old age and diseases], he should annihilate his impurities [ by abstaining from food till death ].

8. Like a trained and mailed horse [becoming capable of winning a battle], [a monk] attains to Liberation by subduing his will. Be vigilant in the prime of life; thereby a monk attains to Liberation quickly.

9. "If he does not [attain] such [self-control] previously, he may attain it subsequently,"—this is a doctrine

वेसीयई सिढिले आउयंमि । कालोवणीए सरीरस्स भेए ॥ 9 ॥  
 खिप्पं न सक्केइ विवेगमेउं । तम्हा समुट्ठाय पहाय कामे ।  
 समिच्च लोगं समया महेसी । अप्पाणा-रक्खी चर अप्पमत्तो ॥ 10 ॥  
 मुहुं मुहुं मोह-गुणे जयन्तं । अणेग-रूवा समणां चरन्तं ।  
 फासा फुसन्ती अ-समंजसं च । न तेसु भिक्खू मणासा पउस्से ॥ 11 ॥  
 मन्दा य फासा बहु लोहरिणज्जा । तह-प्पगारेसु मणां न कुज्जा ।  
 रक्खिज्ज कोहं विणएज्ज माणां । मायं न सेवेज्जप हेज्ज लोहं ॥ 12 ॥  
 जेऽसंखया तुच्छा पर-प्पवाई । ते पिज्ज-दोसाणुगया परज्झा ।  
 एए अहम्मे त्ति दुगुच्छमाणी । कंखे गुणे जाव सरीर भेओ ॥ 13 ॥

of the exponents of constancy [of life]. [Not attaining self-control even subsequently, such a person) despairs when his life becomes languid and the dissolution of his body is brought about by death.

10. One is not able to attain to discretion quickly. Therefore, be active; renounce pleasures; comprehend [all beings in] the world with equality, and be a great sage, guarding yourself [from dangers of monastic life], free from carelessness

11-12. Sensual objects of various kinds harshly assail a monk who repeatedly suppresses the effects of delusion and practices [self-restraint]. The monk should not hate them in his mind [11]. And the sensual objects are stupefying and exceedingly alluring. He should not direct his mind towards them which are of such sort. He should avoid anger, subdue pride, abstain from deceit, and abandon greed [12].

13 The impure and contemptible exponents of other doctrines are devoid of self-control, being attended with the faults of love and hate "They are irreligion [personified]."—thus despising them [a monk] should desire virtues till the dissolution of his body.

## ३ चित्त-संभूइज्जं

जाई-पराजिओ खलु कासि नियाणं तु हत्थिरापुरम्मि ।  
 चुलिणीए बंभदत्तो उववन्नो पउमगुम्माओ ॥ 1 ॥  
 कंपिल्ले संभूओ चित्तो पुण जाओ पुरिमतालम्मि ।  
 सेट्ठि-कुलम्मि विसाले धम्मं सोऊण पव्वइओ ॥ 2 ॥  
 कपिल्लम्मि य नयरे समागया दो वि चित्त-संभूया ।  
 सुह-दुक्ख-फल-विवागं कहिन्ति ते एककमेक्कस्स ॥ 3 ॥  
 चक्कवट्ठी महिड्ढिओ बंभदत्तो महायसो ।  
 भायरं बहु-माणेणं इमं वयणमव्ववी ॥ 4 ॥  
 "आसि मो भायरो दो वि अन्नमन्न-वसाणुगा ।  
 अन्नमन्नमणूरत्ता अन्नमन्न-हिएसिणो ॥ 5 ॥

### III The story of Chitta and Sambhuya

1-2. Being humiliated on account of his [low Chandala] caste, [the sage] Sambhuya, in [the city of] Hatthina-pura, wished [to become a universal monarch in a subsequent birth as] the desired reward of his penance. [After death he was born in heaven], [Dropping down] from (the heavenly region) Paumagumma, he was born of Chulini as (the universal monarch) Bambhadatta in (the city of) Kampilla. But Chitta was born in an eminent family of a merchant in (the city of) Purimatala. Having listened to religion, he took to renunciation.

3. And coming together in the city of Kampilla, both of them, Chitta and Sambhuya, told each other the maturity of the fruit of their good and bad deeds

4-7 The powerful and illustrious universal monarch Bambhadatta said, with great respect, these words to (the sage who was in a former birth) his brother (4):—(Formerly) we were both brothers submissive to each other, attached to each other, and wishing the welfare of each other, (3). We were slaves in (the country of) Dasanna, deer or

दासा दसण्णे आसी मिया कालिज्जरे नगे ।  
 हंमा मयंग-तीरे सोवागा कासि-भूमिए ॥ 6 ॥  
 देवा य देव-लोगम्मि आसि अम्हे महिद्धिया ।  
 इमा नो छद्धिया जाई अन्नमन्नेरा जा विणा” ॥ 7 ॥  
 “कम्मा नियाण-पयडा तुमे राय विचिन्तिया ।  
 तेसि-फल-विवागेरा विप्पओगमुवागया ॥ 8 ॥  
 “सच्च-सोय-प्पगडा कम्मा मए पुरा कडा ।  
 ते अज्ज परिभूज्जामो किं नु चित्ते वि से तहा ॥ 9 ॥  
 “सव्वं सुचिण्णं सफलं नराणं कडाण कम्माण न मोक्खं अत्थि ।  
 अत्थेहि कामेहि य उत्तमेहिं आया ममं पुण्ण फलोववेए ॥ 10 ॥  
 जाणासि संभूय महाणुभागं महिद्धियं मुण्ण-फलोववेयं ।

*the mountain Kalinjara, swans on the dead (i.e. waterless) bank of Ganga, and Svagas in the land of Kasi (6). And (in the next birth) we were magnificent gods in the celestial world. This is our sixth birth which is without (the union of) each other (7)."*

8; [The sage replied]:—“O king, you meditated upon karmas [i.e. by your evil meditation you produced karmas] which have accomplished the desired reward of your penance. By the maturity of their fruit separation [from each other] has fallen to our lot.”

9. [The king said]:—“Formerly deeds were done by me which were distinguished by truth and purity; [and] now I am enjoying them [i.e. their fruit]. Verily, does that Chitta [of a former life] also similarly [enjoy the fruit of his former deeds] ?”

10-12. [The sage replied]:—“Every good deed of men bears its fruit; there is no escape from [the fruit of] deeds done. On account of [the possession of] riches and excellent pleasures, my soul was endowed with the fruit of its merit [acquired formerly] [10]. You regard yourself O Sambhuya, to be glorious, powerful and endowed with

चित्तं पि जाणाहि तहेव रायं इड्डी जुई तस्स वि य प्पभूया ॥ 11 ॥  
महत्य-रूवा वयणप्य-भूया गाहाणुगीया नर-संघ-मज्जे ।  
जं भिक्खुरागो सील-गुणोववेया इहं जयन्ते समणो म्हि जाओ ॥ 12 ॥”  
“उच्चोदए महु कक्के य बंभे पवेइया आवसहा य रम्मा ।  
इमं गिहं चित्त धण-प्पभूयं पसाहि पंचाल-गुणोववेयं ॥ 13 ॥  
नट्टे हि गीएहि य वाइएहि नारीजणाहि परिवारयन्तो ॥  
भुञ्जाहि भोगाइ इमाइ भिक्खू-मम रोयए पव्वज्जा हु दुक्खं” ॥ 14 ॥  
तं पुव्व-नेहेण कयाणुरागं नराहिवे काम-गुणेषु गिद्धं ।  
धम्मस्सिओ तस्स हियाणुपेहि चित्तो इमं वयणमुदाहरित्था ॥ 15 ॥  
“सव्वं विलवियं गीयं सव्वं नट्टं विडंबियं ।  
सव्वे आभरणा भारा सव्वे कामा दुहावहा ॥ 16 ॥

the fruit of merit. (But) O king, regard Chitta also to be just so; he also had abundant prosperity and splendour (11). A song of deep meaning and of few words was sung in the midst of an assembly of men (having heard) which monks endowed with character and knowledge exert themselves in this (path of monkhood), (Having heard the song) I have become a monk (12) ”

13-14. (The king said) :—“Uchcha, Udaya, Mahu, Kakka and Bambha are illustrious and charming palaces (of mine). Accept (for your residence), O Chitta. this house (of mine) which abounds in wealth and which contains eminent things from Panchala (13). Enjoy these pleasures, O moks, surrounding yourself with dance, singing and music. Verily, I consider renunciation a misery (14).”

15. Chitta who had resorted to religion and who was looking to his (-the king's) good, spoke the following words to the lord of men whom he loved on account of former affection and who was attached to objects of pleasures:—

16-26. “All singing is a prattle, all dancing is a mockery, all ornaments are a burden, and all pleasures are productive of misery (16). O king, that happiness is not

वालाभिरामेसु दुहावहेसु न तं सुहं काम-गुणेसु रायं ।  
 विरक्त-कामाणं तवोधराणं जं भिक्खुणं सील-गुणे रयाणं ॥ 17 ॥  
 नरिन्द जाई अहमा नराणं सोवाग-जाई दुहओ गयाण ।  
 जहि वयं सव्व-जणरस वेस्सा वसीय सोवाग-निवेसणेसु ॥ 18 ॥  
 तांसे य जाईइ उ पावियाए वुच्छा मुं सोवाग-निवेसणेसु ।  
 सव्वस्स लोगस्स दुगुं छणिज्जा इहं तु कम्माइ पुरे-कडाई ॥ 19 ॥  
 सो दाणि सिं राय महाणुभागो महिड्डियो पुण्णा-फलोववेओ ।  
 चइत्तु भोगाइ अ-सासयाइं आदाण-हेउं अभिनिक्खमाहि ॥ 20 ॥  
 इह जीविए राय अ-सासयम्मि धरियां तु पुण्णाइ अ-कुव्वमाणो ।  
 से सोयई मच्चु-मुहोवणीए धम्मं अ-काऊण परम्मि लोए ॥ 21 ॥  
 जहेह सीहो व मियं गहाय मच्चू नरं नेइ हु अन्त-काले ।

had from objects of pleasures, pleasing to the ignorant and productive of misery.—(the happiness) which monks have who are indifferent to pleasures, rich in penance, and devoted to the excellence of character (17).

“O king, the cast of Sovagas which was attained (by us) twice is the lowest caste among men; in it we were odious to all people, and lived in the dwellings of Sovagas (18). And in that low birth we lived in the dwellings of Sovagas and were detestable to all people. In this (birth), however, we are enjoying the (fruit of) deeds done formerly (19). You, who were that (sage named Sambhuya in a former life), O king, are now glorious, powerful and endowed with the fruit of merit. Abandoning the transient pleasures, do you take to renunciation for the purpose of obtaining (the highest thing) (20).

“He repents in the next world, O king, who has not performed meritorious deeds in this extremely transient life, and who has fallen into the month of Death without practising religion (21).

“In this world, as a lion having caught a deer carries it away, so Death having caught a man carries him away in

न तस्स माया व पिया व भाया कालम्मि तम्मंसहारा भवन्ति ॥ 22 ॥  
 न तस्स दुक्खं विभयन्ति नाइओ न मित्त-गग्गा न सुया न वन्धवा ।  
 एक्को सयं पच्चणुहोइ दुक्खं कत्तारमेव अणुजाइ कम्मं ॥ 23 ॥  
 चेच्चा दुपयं चउप्पय च खेत्तां गिहं धरा धन्नं च सव्वं ।  
 स-कम्म-बीओ-अ वसो पयाइ परं भवं सुन्दर पावग वा ॥ 24 ॥  
 तं एक्कं तुच्छ-सरीरगं से चिई-गय दहिय उ पावगेणं ।  
 भजा य पुत्ता वि य नायओ य दायारमन्नं अणुसंकमन्ति ॥ 25 ॥  
 उवग्गिज्जई जीवियमप्पमायं वण्ण जरा हरइ नरस्स रायं ।  
 पंचाल-राया वयणं सुणाहि मा कासि कम्माइ महालयाइ” ॥ 26 ॥  
 “अह पि जाणामि जहेह साहू जं मे तुमं साहसि वक्कमेयं ।  
 भोगा इमे मंग-करा हवन्ति जे दुज्जया अज्जो अम्हारिसेहि ॥ 27 ॥

his last hour. At that time his mother, father and brothers cannot hold on a particle ( of his life ) (22). Neither his kinsmen, nor the company of his friends, nor his sons, nor his relatives share his misery. He alone experiences his misery; ( for ) karma follows only the doer (23). Leaving bipeds, quadrupeds, fields, houses, wealth, corn and everything (else), helpless he proceeds to the next world, good or bad, with his karma as the second (24) Having burnt with fire that lonely and worthless body of his reduced to the funeral pile, his wife, sons and kinsmen go over to another supporter (25).

“O king, life is incessantly brought near (death), and old age carries away the beauty of man. (Therefore) O king of Panchala, follow my words and do not commit gross (sinful) deeds (26).”

27-30. ( The king replied ) :—“I also know, O sage ( the state of things ) as ( it exists ) in this world, which you have told me in these words. (But) O revered sir, these pleasures, which are difficult to be subdued by persons like us, are productive of attachments (27). O Chitta, seeing

हत्थिणापुरम् चित्ता दद्वृणां नरवडं महिड्डियं ।

काम-भोगेसु गिद्धां नियाणमसुह कडं ॥28॥

तस्स भे अ-पडिक्क न्तस्स इम एयारिसं फलं ।

जाणमाणो वि जं धम्मं काम-भोगेसु मुच्छिओ ॥29॥

नागो जहा पंक -जलावसन्नो दद्वृ थलं नाभिसमेइ तोरं ।

एवं वयं काम-गुणेषु गिद्धा न भिक्खुणो मग्गमणुव्वयामो” ॥30॥

“अच्चेइ कालो तुवरन्ति राई न यावि भोगा पुरिसाण निच्चा ।

उत्तिच्च भोगा पुरिसं चयन्ति दुमं जहा खीण-फलं व पक्खी ॥ 31 ॥

जइ तं सि भोगे चइउं अ-सत्तो अज्जाइ कम्माइ करेहि रायं ।

धम्मे ठिओ सव्व-पयाणुकंपी तो होहिंसि देवो इओ विउव्वी ॥ 32 ॥

the powerful king (Sanankumara) in ( the city of ) Hatthina-  
pura, and being attached to sensual gratifications, I formed  
the sinful longing for the enjoyment of the desired reward of  
my penance (28). As I did not repent of it, this fruit of this  
nature (has resulted from it). Because, though knowing reli-  
gion, I am attached to sensual gratifications (29). As an  
elephant sunk in water (filled) with mud, having seen the  
raised ground, does not approach the bank; so we, being  
attached to sensual objects, do not follow the mok's path(30).”

31-33. ( The sage said ):—“The time passes, the nights  
hasten, and even the pleasures of men are not permanent.  
Heaving approached a man, pleasures abandon him, as birds  
abandon a tree which is deprived of its fruit (31). Perform  
noble deeds, O kings, if you are unable to abandon pleas-  
ures, Intent on righteousnes, be compassionate towards all  
creatures; then, hereafter, you will become a god having a  
transformable body (32). You have no intention to abandon



तं तुज्ज भोगे चइऊण बुद्धी गिद्धो सि आरंभ-परिग्गहेसु ।  
मोहं कअो एत्तिय विप्पलावो गच्छामि रायं आमन्तिअो सि” ॥ 33 ॥

पंचाल-राया वि य बंभदत्तो साहुस्स तस्सा वयणं अकाउं ।  
अणुत्तरे भुञ्जिय काम-भोगे अणुत्तरे सो नरए पविट्ठो ॥ 34 ॥

चित्तो वि कामेहि विरत्त-कामो उदग्ग-चारित्त-तवो महेसो ।  
अणुत्तरं संजम पालइत्ता अणुत्तरं सिद्धि-गई गअो ॥ 35 ॥

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pleasures; and you are attached to (sinful) undertakings and property. ( Therefore ) so much talk of mine is made in vain. I go, O king, and ask you ( your leave for the same)” (33).

34-35. And Bambhadatta: the king of Panchala, on his part, not following the words of that sage, enjoyed the best pleasures and entered into the worst hell (34). Chitta, on his part, who was indifferent to pleasures and a great sage of exalted character and penance, practised the best selfcontrol and attained to the highest position of perfection (35).

## ४ उसुयारिज्जं

देवा भवित्ताण पुरे भवम्मी केई चुया एग-विमाण-वासी ।  
पुरे पुराणे उसुयार-नामे खाए समिद्धे सुर-लोग-रम्मे ॥1॥  
स-कम्म-सेसेणु पुरा-कएणं कुलेसुदग्गेसु य ते पसूया ।  
निव्विण्ण-संसार-भया जहाय जिणिन्द-मगं सरण पवन्ना ॥2॥  
पुमत्तमागम्म कुमार दो वि पुरोहिओ तस्स जसा य पत्ती ।  
विसाल-कित्ती य तहेसुयारो रायत्थ देवी कमलावई य ॥3॥  
जाई-जरा-मच्चु-भयाभिभूया बहिं-विहाराभिनिव्विट्ठ-चित्ता :  
संसार-चक्कस्स विमोक्खणट्ठा दुट्ठुण ते काम-गुणे विरत्ता ॥4॥  
पिय-पुत्तगा दोन्नि वि माहणस्स स-कम्म-सीलस्स पुरोहियस्स ।

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### IV The story of Usuyara

1-3, Having become gods in a former life and having been residents of the same heavenly region, some dropped down (i.e. took birth) in the ancient city named Usnyara which was famous, prosperous and charming like the world of gods (1). And by virtue of a residue of their karma acquired formerly they were born in high families. Stricken with the terror of transmigrations, they renounced (pleasures) and took refuge with the path of the excellent Jinas (2). Two (of the six) having obtained the state of male (human) beings (remained) bachelors. Similarly, at that (very) place, (the third became) the priest, (the fourth) his wife Jasa, (the fifth) the far-famed king Usnyara, and (the sixth) his queen Kamalavati (3).

4-5. Overcome with the fear of birth and old age and death, and having their minds intent on leading monastic life on seeing (certain monks) they (i.e. the two sons) became indifferent to sensual objects for the sake of their liberation from the wheel of wordly life (4). Both the dear sons of the Brahmana, who was a priest devoted to his own duties, remembered there (i.e. at the place of their birth)

सरित्त पोरारिण्य तत्थ जाइं तथा सुचिण्णं तव-संजमं च ॥5॥  
 ते काम-भोगेसु अ-सज्जमाणा माणुस्सएसुं जे यावि दिव्वा ।  
 मोक्खाभिकंखी अभिजाय-सद्धा तायं उवागम्म इमं उदाहु ॥6 ।  
 “अ-सासयं दट्ठु इमं विहारं बहु-अन्तरायं न य दीहमाउं ।  
 तम्हा गिहंसि न रइं लभामो आमन्तयामो चरिस्सामु मोणं ॥7॥  
 अह तायगो तत्थ मुणीण तेसि तवस्स वाघाय-करं वयासी ।  
 “इमं वयं वेय-विअो वयन्ति जरा ‘न होई अ-सुयाण लोगो’ ॥8॥  
 अहिज्ज वेए परिविस्स विप्पे पुत्ते परिट्ठप्प गिहंसि जाया ।  
 भोच्चाण भोए सह इत्थियाहिं आरण्णगा होह मुणी पसत्था” ॥9॥  
 सोयग्गिणा आय-गुग्गिन्धणेणं मोहारिणला पज्जलणाहिण्ण ।  
 संतत्त-भावं परितप्पमाणां लालप्पमाणां बहुहा वहुं च ॥10॥

their former existence and also their well-practised penance and self-restraint (5). Not adhering to human or celestial pleasures, and desiring liberation, they, with faith born in them, approached their father and said this (6):—

7. “We have seen that this (human) existence is transient and full of obstacles and that life is not long. Therefore we do not take delight in the house. We shall observe monkhood; we bid you farewell.”

8-9. Then the father, on that occasion, said to those (would-be) monks (the following words) opposing their penance :—“The masters of Vedas say these words as follows : ‘there is no world ( of heaven or Absolution ) for the sonless’ (8). Studying the Vedas, feeding Brahmanas, establishing your sons in houses, and enjoying pleasures with your wives, you may (then) become hermits and (afterwards) praiseworthy monks (9).”

10-11. On seeing that priest,—who had his mind inflamed by the fire of grief, which had the ( worldly ) qualities of his soul for its fuel, and blazing of which was the more on account of the wind of his delusion,—who was being scorched ( as it were ),—who was bewailing vari-

पुरोहितं तं कमसोऽणुगिन्तं निमन्तयन्तं च सुए धनेरां ।

जह-क्कमं काम-गुणेहि चैव कुमारगा ते पसमिक्ख वक्कं ॥11॥

“वेया अहीया न भवन्ति तारां भूत्ता दिया निन्ति तमं तमे णं ।

जाया य पुत्ता न भवन्ति तारां को नाम ते अणुमन्नेज्ज एयं ॥12॥

खणमेत्तसोक्खा बहु-काल-दुक्खा-पगाम-दुक्खा अ-निकाम-सोक्खा ।

संसार-मोक्खस्स विपक्ख-भूया खारी अणत्थाराण उ काम-भोगा ॥13॥

परिव्यन्ते अ-नियत्त-कामे अहो य राओ परिपप्पमाणे ।

अन्न-प्पमत्ते धणमेसमाणे पप्पोइ मच्चुं पुरिसे जरं च ॥14॥

इमं च मे अत्थि इमं च नत्थि इमं च मे किच्चमिमं अ-किच्चं ।

तं एवमेवं लालप्पमाणं हरा हरन्ति त्ति कहं पमाए” ॥ 15 ॥

“धरां पभूयं सह इत्थियाहिं सयणा तहा काम-गुणा पगामा ।

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ous.y and mnch.—who was persuading his sons by degrees,—  
and who was alluring them with wealth and objects of  
pleasures in due form,—those youths (spoke these) words:--

12-15. “The study of Vedas cannot save (you); the  
feeding of Brahmans leads (you) into intense darkness;  
and the birth of sons cannot save (you). Who indeed  
would agree to this (statement) of yours? (12). Sensual  
pleasures have only a momentary happiness, misery for a  
long time, intense misery, and a little happiness. They are  
adverse to the release from transmigrations, and a mine of  
dangers (13). While a man wanders about,—unabstained  
from pleasures, tormented day and night, regardless (of  
religion) for the sake of others, seeking wealth,—he attains  
to old age and death (14). As the robbers (of time)  
carry him (i. e. a man) a way while he prattles thus: ‘this  
I have. that I have not; this I should do, that I should not  
do’;—how should he be negligent (of religion) ?” [ 15.].

16. (The priest. said): “Abundant wealth together  
with women, relatives and numerous objects of pleasures,—

तवं कए तप्पइ जस्स लोगो तं साहीणमिहेव तुव्भ” ॥ 16 ॥

“धणेण किं धम्म-धुराहिगारे सयणेण वा काम-गुणेहि चेव ।  
समणा भविस्सामु गुणोहधारी वहि-विहारा अभिगम्म भिक्ख” ॥

“जहा य अग्गी अरणीउऽसन्तो खीरे घय तेल्लमहा तिलेसु ।  
एमेव जाया सरीरम्मि सत्ता संमुच्छई नासइ नावचिट्ठे” ॥ 18 ॥

“नो इन्द्रिय-गेज्ज अमुत्त-भावा अमुत्त-भावा वि य होइ निच्चो ।  
अज्जत्थ-हेऊ निययस्स बन्धो संसार-हेउं च वयन्ति बन्धं ॥ 19 ॥

जहा वयं धम्ममयाणमाणा पावं पुरा कम्ममकासि मोहा ।  
ओरुज्जमाणा परिरक्खियन्ता तं नेव भुज्जो वि समायरामो ॥20॥  
अब्भाहयम्मि लोगम्मि सव्वओ परिवारिए ।

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all this for the sake of which people suffer pain is just here  
( i. e. in my house ) at your command”.

17. ( The sons replied ): “What is the use of wealth,  
a relative or objects of pleasures in discharging the duty of  
religion ? Having resorted to alms, we shall become monks,  
possessing a multitude of virtues and wandering abroad.”

18. ( The priest said ): “As non-existing fire is  
produced from a piece of wood, butter in milk, and oil in  
sesamum,—just so, O my sons, the soul is produced in the  
body. It perishes ( with the body ); it does not exist ( after  
the destruction of the body ).”

19-21 (The sons replied): “( The soul ) is not perce-  
ptible to the senses on account of its incorporeal nature.  
Ann also it is eternal on account of its incorporeal nature.  
It is settled that its bondage ( with the body ) has for  
its cause the soul’s evil inclinations. And ( the wise )  
call the bondage to be the cause of transmigrations ( 19 ).  
As we, —not knowing religion, and prevented and restrained  
( from renouncing pleasures ),—formerly committed sinful  
deeds though ignorance, so we will never commit them  
again (20). When the mankind is smitten and encompassed

अमोहाहिं पडन्तीहिं गिहंसि न रइं लभे” ॥ 21 ॥

केण अब्भाहओ लोगो केण वा परिवारिओ ।

का वा अमोहां वुत्ता जाया चिन्तावरो हुमि” ॥ 22 ॥

“मच्चुराव्भाहओ लोगो जराए परिवारिओ ।

अमोहा रयणी वुत्ता एवं ताय वियाणह ॥ 23 ॥

जा जा वच्चइ रयणी न सा पडिनियत्तई ।

अहम्मं कुरणमाणस्स अफला जन्ति राइओ ॥ 24 ॥

जा जा वच्चइ रयणी न सा पडिनियत्तई ।

धम्मं कुरणमाणस्स सफला जन्ति रइओ” ॥ 25 ॥

“एगओ संवसित्ताण दुहओ सम्मत्त-संजुया ।

पच्छा जाया गमिस्सामो भिक्खमाणा कुले कुले” ॥ 26 ।

“जस्सत्थि मच्चुरा सक्खं जस्स चत्थि पलायणं ।

जो जाणे ‘न मरिस्सामि’ मो हु कंखे ‘सुए सिया’ ॥ 27 ॥

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on all sides and the unfailing ones are passing away, we do not take delight in the householder's life (21).”

22. (The priest asked); “By whom is the mankind smitten? By whom is it encompassed? What are called the unfailing ones? My sons, I am anxious (to know this).”

23-25 (The sons replied): “The mankind is smitten by Death; it is encompassed by Old Age; the nights are called the unfailing ones. Know this, O father (23). Every night that passes away cannot return. Without profit pass away the nights of him who follows religion (25).”

26. (The priest said): “Having lived together, endowed with faith, O sons, afterwards we, on both the sides, will go about begging alms from house to house.”

27-28 (The sons replied): “He who has friendship with Death, or who can run away (from Death), or who knows: ‘I shall not die,’ might wish: ‘this might be (done) tomorrow’ (27). Having subdued our attachment we will

अज्जेव धम्मं पडिवज्जयामो जहिं पवन्ना न पुण्णव्वभवामा ।  
 अणागयं नेव य अत्थि किंची सद्धा-खमं णे विणइत्तु राग” ॥28॥  
 पहीण-पुत्तस्स हु नत्थि वासो वासिट्ठि भिक्खायरियाइ कालो  
 साहाहि रक्खो लहए समाहिं छिन्नाहि साहाहि तमेव खाणुं ॥29॥  
 पंखा-विहूणो व्व जहेह पक्खी भिच्च-विहूणो व्व रणे नरिन्दो ।  
 विवन्न-सारो व्वरिण्णो व्व पोए पहीण-पुत्तो मि तथा असं पि” ॥30॥  
 “सुसभिया काम-गुणा इमे ते संपिण्डिया अग्ग-रस-प्पभूया ।  
 भुंजामु ता काम-गुणे पगाम पच्छा गमिस्सामु पहाराण-मग्ग” ॥31॥  
 “भूत्ता रसा भोइ जहाइ णे व्वओ न जीवियट्ठो पजहामि भोए ।  
 लाभं अलाभं च सुहं च दुक्खं संचिक्खमाणो चरिस्सामि मोए” ॥

just today resort to the duty (of monks) which is appropriate to our faith, and by resorting to which we will not be born again. And there is nothing which was not obtained by us (in our past lives)” [28].

29-30 (The priest said to his wife Vasitthi): “O Vasitthi, being abandoned by my sons, I cannot live (in the house). It is time (for me) to take to renunciation. A tree attains to completeness on account of its branches. When the branches are cut off, (they call) the same a trunk (29). As a bird without its wings, as a king in a battle without his attendants, as a merchant in a ship who has lost his precious goods, so I am without my sons here (30).”

31. (Vasitthi said): “You have collected these objects of pleasures, which are well-arranged and which abound in (things of) greatest delight. Let us enjoy those objects of pleasures to our heart’s content. Afterwards we shall follow the path (leading) to the highest thing.”

32. (The priest replied): “We have already enjoyed pleasures, my lady; our youth is forsaking us; I am not renouncing pleasures for the sake of (a long) life. I shall practise monkhood, viewing equally acquisition and non-acquisition, happiness and misery.”

“मा हू तुमं सोयरियाण संभरे जुण्णो व हंसो पडिसोय-गामी ।  
 भुञ्जाहि भोगाइ मए ममाणं दुक्खं खु भिक्खायरिया-विहारो ॥33॥  
 “जहा य भोई तणुयं भुयंगो निम्मोयणि हेच्च पलेइ सुत्तो ।  
 एमेए जाया पयहन्ति भोए ते हं कहं नाणुगमिस्समेक्को ॥ 34 ॥  
 छिन्दित्तु जालं अबलं व रोहिया मच्छा जहा कामगुणे पहाय ।  
 धोरेय-सीला तवसा उदारा धीरा हु भिक्खायरियं चरन्ति” ॥35॥  
 “नहे व कुञ्चा समइक्कमन्ता तयाणि जालाणि दलित्तु संसा ।  
 पलेन्ति पुत्ता य पई य मज्झं ते हं कहं नाणुगमिस्समेक्का” ॥36॥  
 पुरोहियं तं स-सुयं स-दारं सोच्चाऽभिनिक्खम्म पहाय भोए ।  
 कुं डुबसारं विउलत्तमं च रायं अभिक्ख समुदाय देवी ॥ 37 ॥

33. (Vasitthi said) : “Like an old swan moving against the current, may you not ( after taking to renunciation ) remember your brothers ( who will continue to enjoy worldly pleasures). Enjoy pleasures with me. The life of wandering about for alms is indeed a misery”.

34-35. ( The priest replied ) : “My lady, as a serpent, having cut off the slough born of its body, runs away, becoming relaxed, so these sons of mine have abandoned pleasures. How I, ( being left ) alone, shall not follow them ? (34) As the Rohiya fish having cut off a weak net move about ( freely, so indeed, the wise, whose nature is like that of those who are able to carry a burden ( of duty), and who are rich in penance, renounce sensual objects and lead the life of monks (35)”.

36. ( Vasitthi said ) : “Like the herons and the swans flying in the sky, héving cut off the nets spread out ( for them ), my sons and nusband run away (from worldly life). How I, ( being left ) alone, shall not follow tuem ? (36).”

37. On hearing that the priest, together with his wife and sons, having renounced pleasures and his extensive and excellent family and wealth, had departed (from the house and taken to renunciation), the queen repeatedly said to the



“वन्तासी पुरिसो रायं न सो होइ पसंसिओ ।

माहणेरा परिच्चत्तं धरां आदाउमिच्छसि ॥ 38 ॥

सव्वं जगं जइ तुहं सव्वं वावि धरां भवे ।

सव्वं ते अ-पज्जत्तं नेव ताराणय तं तव ॥ 39 ॥

मरिहिसि रायं जया तया वा मणोरमे काम-गुणे विहाय ।

एक्को हि धम्मो नरदेव तारां न विज्जई अन्नमिहेह किं चि ॥40॥

नाहं रमे पक्खिणि पंजरे वा संताण-छिन्ना चरिस्सामि मोरां ।

अ-किंचणा उज्जु-कडा निरामिसा परिग्गहारंभ-नियत्त-दोसा ॥

दवग्गिणा जहा रण्णे डज्जमाणेसु जन्तुसु ।

अन्ने सत्ता पमोयन्ति रा-दोष-वसं गया ॥ 42 ॥

एवमेव वयं मूढा मा-भोगेसु मुच्छिया ।

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king ( who was wishing to seize the property abandoned by the Brahmana ):—

38-40. “O King, ( as ) you wish to seize the property abandoned by the Brahmana, ( you will be censured ); ( for ) the man who is an eater of ( another's ) vomit is not praised (38). If the whole world, and even all the wealth (in it) might become yours, all that is insufficient for you; that will never be for your protection (39). When you will die, O king, having abandoned the charming sensual objects, then religion alone is your refuge. O lord of men, nothing else exists in this world ( which will be your refuge) [40].

41. “Like a bird I do not take delight in the cage (of worldly life). I shall practise asceticism, cut off form offspring, without property, righteous in deeds, free from covetousness, and abstained from the blemishes of ( sinful ) undertakings and possession (41).

42-43. “As when creatures are burnt in a forest by a forest-conflagration, other beings rejoice, becoming subject to love and hath (42); in the same manner, we, being stupid and attached to sensual pleasures, do not perceive that the

डङ्गमाणां न बुङ्गामो राग-द्वोसग्गिणा जगं ॥ 43 ॥

भोगे भोच्चा वमित्ता य लहु-भूय-विहारिणो ।

आमोयमाणा गच्छन्ति दिया काम-कमा इव ॥ 44 ॥

इमे य बद्धा फन्दन्ति मम हत्थज्जमागया ।

वयं च सत्ता कामेसु, भविस्सामो जहा इमे ॥ 45 ॥

यामिसं कुललं दिस्सं बङ्गमाणां निरामिसं ।

आमिसं सव्वमुज्झित्ता विहरिस्सामि निरामिसा ॥ 46 ॥

गिद्धोवमाउ नच्चाणां कामे संसार-वड्डणे ।

उरगो सुवण्णा-पासे व्व सकमाणो तणुं चरे ॥ 47 ॥

नागो व्व बन्धणा छित्ता अप्पणो वसहिं वए ।

एय पत्थं महाराय उसुयारि त्ति मे सुयं” ॥ 48 ॥

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world is being burnt by the fire of love and hat (43)

44. “(Blessed are they who) having enjoyed pleasures and renounced them, and who, wandering about like the wind, go forth rejoicing, like birds flying at will.

45. “Being caught and fallen into my hand, sir, they (i. e. the birds) struggle. And being attached to pleasures, like them we shall become bound (to worldly life).

46. “Having seen that a vulture which is possessed of greed is caught and that one which is free from greed (is not caught), I shall wander about free from greed, renouncing every sensual object.

47. “Perceiving, from the illustration of the (two kinds of) vultures, that pleasures are enhancers of transmigrations, one should, like a serpent in the vicinity of the sūvanna bird, move about dreading one’s body.

48. “Like an elephant (going) to its abode, having cut off its fetters, one should go forth to the abode of the (liberated) soul. O great king Usuyari, the wholesome thing is heard by me (from sages)”.

चइत्ता विउलं रज्जं काम-भोगे य दुच्चए ।  
 निव्विसया निरा-मिसा निन्नेहा निप्परिग्गहा ॥ 49 ॥  
 सम्मं धम्मं वियाणित्ता चच्चा काम-गुणे वरे ।  
 तवं प गिज्झहक्खायं घोरं घोर-परक्कम्मा ॥ 50 ॥  
 एवं ते कमसो बुद्धा सव्वे धम्म-परायणा ।  
 जम्म-मच्चु-भउव्विग्गा दुक्खस्सन्त-गवेसिणो ॥ 51 ॥  
 सासणे विगय-मोहाणां पुव्वि भावणा-भाविया ।  
 अचिरेणेव कालेण दुक्खस्सन्तमुवागया ॥ 52 ॥  
 राया सह देवीए माहुरो य पुरोहिओ ।  
 माहुरी दारगा चेव सव्वे ते परिनिव्वुडा ॥ 53 ॥

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49-50. ( The king and the queen ) having abandoned their vast kingdom and the pleasures which are difficult to be abandoned, become free from worldly concerns, free from greed, free from attachments and free from possession (49). Having rightly comprehended the religion, having renounced excellent sensual objects, and having resorted to awful penance as taught (by the wise), they become austere in their endeavour (50).

51-53 Thus, absorbed in religion, all of them ( i. e. the six persons), overcome by the fear of birth and death, and seeking the end of their misery, became gradually enlightened (51). In the past (lives) their minds being devoted to the teaching of those who are free from delusion, they reached the end of their misery in a very short time (52). The king together with his queen, the Brahmanical priest, his wife, and his sons also, all of them became liberated (53).

# INTRODUCTION

## SUMMARIES

### I King Karakandu

1. In the city of Champa there was a king (named) Dahivahanz who had a queen named Paumavai. Once the queen had a pregnancy-desire to ride an elephant. So the king, together with the queen, mounted an elephant who proceeded towards a forest and went out of the path. On seeing a banyan tree, the king asked the queen to hold a branch when the elephant passed under it. But only the king was able to hold a branch. And being perplexed as to what to what to do, he returned to Champa ( paragraphs 1-2).

2. The elephant carried Paumavai into a desolate forest. Being thirsty, the elephant halted on seeing a lake and entered there into. There upon Paumavai descended from the elephant and got out of the lake. Remembering the prayer, she proceeded in one direction and happened to meet a hermit, to whom she told her account. The hermit consoled her and asked her to go the city of Dantapura, from where she could return to Champa with good company (3-5).

3. On reaching Dantapura, Paumavai went to the convent of nuns and told her account to the chief nun. Being consoled and instructed by the chief nun, she took to renunciation, keeping secret her pregnancy. When she was delivered, she abandoned her son in a cemetery. The guardian of the cemetery took him up and gave him to his wife. He was given the name "Avakinnava." The boy grew up there. While playing with children he said to them: "I am your king; pay me a tax." Being attacked by dry scab, he said to them: "Scratch me." Thereupon he was given the name "Kara-kandu" (6-10).

4. When the boy grew up he guarded the cemetery. One day two ascetics, who happened to pass by there, saw at one place a stick in a thicket of bamboos. One of them, who knew the characteristics of sticks said: "He who will take

this stick will become a king." This was heard by that Chandala boy and by a Brahmin. The Brahmin took that stick; but the boy snatched it away from him. The Brahmin took the boy to the court. But the boy was not willing to part with the stick, saying that he would become a king by its power. Thereupon the judges laughed and said: "When you become a king you should give a village to this Brahmin." To this the boy agreed (11-12).

5. Thereupon the Brahmin decided to kill the boy for the stick. Knowing this, the Chandala father of the boy fled away with his wife and son and went as far as Kanchanapura. There the king had died sonless. The consecrated horse approached Karakandu's feet who was sleeping outside the city, circumambulated him, and stopped. Thereupon Karakandu was installed as the king. Then the Brahmin (who had taken Karakandu to the court) came and asked for a village, saying that he wanted one in the territory of Champa where he had his home. Karakandu wrote a letter, to Dahivahana, asking for a village in his territory. As Dahivahana gave an insulting reply to Karakandu's letter, Karakandu became enraged and besieged Champa. Knowing this, the nun Paumavai approached Karakandu and revealed the secret to him that Dahivahana was his father. Still from pride he did not withdraw from the fight. Then the lady went to Dahivahana and told him how Karakandu was his son. Thereupon Dahivahana gave him both the kingdoms and took to renunciation (13-17).

6. One day king Karakandu saw a white stout calf and asked his cowherds to take special care of him. The king saw him again when he had become a mighty scent-bull. In course of time the king saw the bull again and found him in a miserable condition, being overpowered by old age and disease. On seeing the bull in that condition the king became dejected and thought over transitoriness. While engaged in thinking, he was awakened and became self-enlightened. On seeing the white bull, the king of Kalinga saw that prosperity was no prosperity and perceived the religion (18-20).

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## II King Domuha

7. There lived a king named Jaya in the city of Kampilla. Once when he was getting constructed a picture-hall, he found a precious crown under the ground. By the power of the crown the king became Double-face and the people gave him the name "Domuha". Thing had a daughter named Mayanamanjari who attained to youth in course of time (21-25).

8. On hearing of the crown, Chadapajjoya, king of Ujjeni, became greedy of it and sent a message to king Jaya that he should send him the crown. As king Jaya treated the message with contempt a fight between the two kings ensued in which Pajjoya was vanquished and taken a prisoner. While Pajjoya was a prisoner at Kampilla, one day he happened to see Mayanamanjari and became exceedingly enamoured of her. Knowing that Pajjoya would die without Mayanamanjari, king Domuha gave her in marriage to him. After some days he sent Pajjoya to Ujjeni with honour (26-31).

9. Once king Domuha celebrated the great Indara Festival. On the full-moon day he worshipped the Indra-Banner with great grandeur. The very next day he saw it fallen to the ground on dirty things and reflected : "Fie upon prosperity that is transient as a flash of lightening and unpleasant in the end." While thus thinking, he was awakened and became self-enlightened. Having seen the Indra-Banner fallen, the king of Panchala saw that prosperity was no prosperity and perceived the religion (32-35).

### III King Namiraj Rishi

10. (Formerly) there lived a king named Maniraha in the city of Sudamsana in the country of Avanti. His brother Jugabahu was the crown-prince. Jugabahu had a beautiful wife named Mayanareha and a virtuous son named Chandajasa (36).

11. Becoming enamoured of the beauty of Mayanareha, king Maniraha endeavoured to make love to her. But there was no evil thought in her heart. One day he said to her: "If you accept me as your man I shall make you the mistress of the whole kingdom." Mayanareha admonished the king for his evil desire and asked him to give up the same. Maniraha however thought that Mayanareha would not desire another man while Jugabahu lived. Therefore he decided to kill Jugabahu secretly (37:38).

12. One day Jugabahu, together with his wife Mayanareha who was pregnant, went to the park of the city for amusing himself. He remained in the park even after the setting of the sun. Maniraha thought that it was a proper opportunity for carrying out his design of murdering Jugabahu. Maniraha went to the bower of plantains where Jugabahu was sleeping, asking him to get up for returning to the city. And while Jugabahu was getting up Maniraha struck him heavily in the neck with a very sharp sword. Jugabahu fell to the ground. Mayanareha saw that Jugabahu was in the state of dying. She therefore said to him: "Compose your mind, do not cherish hatred towards anybody; foster kindness for all beings, betake yourself to the fourfold refuge, and repent of your sins." She expounded to him the religion of the Jinas and asked him to remember the prayer in his mind. What Mayanareha said was respectfully received by Jugabahu. In a short time he died, attaining to auspicious mental condition (39-45).

13. Mayanareha reflected: "Now this evil-doer (i.e. Maniraha) will certainly violate my chastity even against my wish. Therefore enough of staying here." Thus reflecting, she departed from the park at the time of mid-night. Throughout the night she walked. At midday she reached

a lotus-lake in a great forest. Sustaining life with forest-fruits she slept in a plantain-bower. At midnight an excessive pain arose in her belly and she gave birth to a son. At dawn she wrapped him in a blanket, went to the lake and descended ( in water ) for bathing ( 46-47 ).

14. At this point a water-elephant rushed up from the interior of the water, seized her with his trunk and tossed her up in the sky. She was seen by a Vijjahara youth. Being enamoured of her beauty, he caught her while she was falling down and took her to the mountain Veyaddha. She told him how she was separated from her newly born son whom she had left in the forest and requested him either to bring her son or to take her there. The Vijjahara youth replied that he would do her bidding if she accepted him as her husband. And he further said: "I am the son of a Vijjahara king who has placed me on the throne and become a charana sage. Now he has gone to the island of Nandisara for paying his obeisance to the shrines. I saw you while I was going to him. Your son was seen by the lord of Mihila who was wanderidg in the forest, being carried away by a horse. He has given him to his principal queen who fosters him as her own son. Therefore give up your dejection and accept me as your husband." Mayanareha decided to protect her chastity by some diversion and said: "Good man, take me to the island of Nandisara; there I shall certainly do what is pleasing to you." Thereupon he created an aerial car and took her to Nandisara in it. On reaching there they got down from the car, performed worship of the Jinas and bowed to the charana sage, the father of the Vijjahara youth. Knowing Mayanareha's misfortune ( by his ohi knowledge ) the sage pacified the Vijjahara youth by a religious discourse. Mayanareha then asked the sage the news of her son. In reply the sage told ( 48-52 ) :—

15. ( Notes page 130, lines 3-33. )

16. While the sage was telling this, a god arrived there in an aerial car. He bowed to Mayanarcha first and then to the sage. On seeing this disrespect of the sage the Vijjahara youth said: "Why did you, O god, first bow to this lady,



passing over this noble sage of high spiritual qualities?" In reply the god said: "There was a king Maniraha in the city of Sudamsana. His brother was Jugabahu. He was struck in the neck with a sword by his brother Maniraha. When his vital airs were on the point of departing this Mayanareha made him to cease from the pursuit of hatred by a discourse on the religion of the Jinas. Having experienced the maturity of right faith and the like, he died and was born as a god in heaven. And I am he. This lady is thus my spiritual teacher. Therefore she was first bowed to." (57-61).

17. The god said to Mayanareha: "Fellow believer, tell me what happiness dear to you shall I accomplish?" She said: "Only the happiness of Absolution is dear to me which you are incapable of accomplishing. However, take me to Mihila. Seeing the face of my son there, I shall accomplish my welfare of the next world." Thereupon the god took her to Mihila immediately. Mihila was a holy place. Therefore, from devotion to the holy place, they first got down at the temple of the Jinas and paid their obeisance to the shrines. And in a convent they saw nuns who preached religion. On listening to the preaching Mayanareha became indifferent to worldly ties and attachments, gave up the idea of seeing her son, and took to renunciation in the presence of those nuns. Having the name Suvvaya given to her, she lived practising penance and self-restraint ( 62-64 ).

18. Now that boy lived happily in the residence of king Paumaraha. As that king's adversary princes were humbled down, the boy was given the name Nami. When Nami attained to youth king Paumaraha placed him on the throne and took to renunciation ( 65-66 ).

19. Maniraha being bitten by a snake, died that very night. Thereupon Chandajasa was established as the king(67).

29. One day a white elephant belonging to Nami broke its tying post and set out towards a forest. He went by the neighbourhood of the city of Sudamsana. King Chandajasa captured him and took him to the city. Knowing this through his spies, king Nami sent an envoy to king Chandajasa asking

him to send his elephant. Chandasa did not send it. Thereupon Nami marched against Chandajasa with his whole army and besieged the city from the four sides ( 68-71 ).

21. Through the rumours of the people the nun Suvvaya (-mother of Chandajasa and Nami) heard of the fight. Therefore she first went to Nami who received her with respect. After preaching religion she asked Nami to retire from the fight, adding that a fight with an elder brother was unthinkable. Nami asked her how Chandajasa was his elder brother. In reply she told her account with proof. Still from pride he did not desist ( from the fight ). Thereupon she went to Chandajasa who asked her why she had accepted the extremely difficult vow of nuns. In reply she told her ( whole ) account. Chandajasa asked: "Where is that brother ( of mine ) now ?" The revered lady said: "It is he by whom you are besieged." Thereupon Chandajasa received Nami with great joy, installed him as the king of the country of Avanti, and took to renunciation ( 72-73 ).

22. Once there arose in king Nami's body a burning sensation that lasted for six months. He was given up by the physicians. His queens rubbed sandal for anointing ( him with it ). The place was filled with the sounds of bracelets. The king said: "My ears are struck against." The queens took off their bracelets, retaining one only on each arm. The king asked: "Why the bracelets do not clink ?" He was told that they were taken off. Being smitten by that affliction, he became disposed to the next world and reflected: "The evil is the many, not in one. Therefore if I am freed from this illness, I shall take to renunciation." While thinking thus he fell asleep. At dawn he dreamt a dream ( in which he saw ): A splendid white elephant on ( mount ) Mandara and himself mounted on it. Free from the illness, he was awakened by the sounds of festive music. And he reflected: "Where have I formerly seen a mountain of such quality and kind ?" While he was thus reflecting, he remembered his ( former ) existence: "Formerly, having observed monkhood in a human existence, I was born as a god in heaven. While abiding in that state I formerly saw Mandara when I had been there ( to be

present) at the glorification of Jinas and on other occasions." He became awakened and took to renunciation. Learning that many bracelets made sounds and that one (bracelet) not, king Nami took to renunciation ( 74-75 ).

#### IV King Naggai

23 ( Formerly ) there lived a king named Siharaha in the city of Pondavaddhana in the country of Gandhara. Once he was riding a wrongly trained horse which went the faster when the king pulled the reins. And while he continued pulling, it continued running and entered a great forest. Being dejected, the king let loose the reins and the horse stopped immediately. The king got down from the horse and wandered about. When he ascended the summit of a mountain for staying there during the night he saw there a mansion, and in it a beautiful damsel who received him with hospitality. They fell in love with each other and the king asked the lady who she was and why she was staying alone in the forest. The lady said to the king that he should marry her first and added that she would tell her account afterwards. Accordingly the king married the lady and she narrated her account to the king as follows ( 76-79 ) :—

##### Account of the lady in the mansion

24. There was a city named Khiipaitthiya. Jiyasattu was the king there. He married Kanayamanjari, the daughter of a poor painter named Chittangaya. The king and Kanayamanjari accepted the vows of lay disciples ( 80-93 ).

25 ( After death ) Kanayamanjari became a goddess ( in heaven ), dropped down therefrom and was born as the daughter of the Vijjehara king Dadhasatti in the city of Toranaura. She was given the name Kanayamala. When she attained to youth, she was one day carried away by a sky-rover named Vasava whose heart was distracted by her beauty. He created a mansion on this mountain and kept her here. In the meantime Kanayamala's elder brother Kanayateya arrived. While fighting, both of them died by

the blows from each other. Kanayamala lamented a great deal for her brother and stayed in this mansion. One day a god named Vanamantara ( or Vantara ) came here. He said to her with affection: "Child, you are my daughter." Just at this moment Dadhasatti arrived for searching his son and daughter, By his illusion the god showed the bodies of Kanayamala, Kanayateya and Vasava in the appearance of death, Thereupon, becoming disgusted with worldly life, Dadhasatti took to renunciation. The god withdrew the illusion and explained to the ascetic ( Dadhasatti ) why he created the illusion: "In the city of Khiipaitthiya there was a king named Jiyasattu. He married a painter Chittangaya's daughter named Kanayamanjari. She rescued that Chittangaya, ( at the time of his death, from a low future state ), by the pentad of prayer. After death he was born as a god named Vantara. And I am he. When I had come here I saw this Kanayamala afflicted with grief. By exercising my ohi knowledge I knew: "This is Kanayamanjari, my daughter ( in my Post-life ). After death she has beacom the daughter of a sky-rover." In the meantime you arrived. I thought: "She will go away with her father." So, being afraid of separation, her body was shown dead. And you took to renunciation. Thereupon I became grieved for deceiving you. Therefore you should forgive me for this wicked deed." On hearing the account told by the god, the remembrance of her past existence arose in Kanayamala. Thereupon she said to the god ( who was her father in her past life ); "Father, who will be my bridegroom ?" The god said: "Child, your husband in your past life, king Jiyasattu, who is now born as king Dadhasiha's son named Siharaha, will be your husband. He will come here, being carried away by a

horse. Therefore, be free from anxiety. I shall also stay here.” And my noble husband, I am she. Yesterday that god went to mount Meru. In the meantime you came here. Being extremely anxious, I got myself married without waiting for his return. I have told you this account of mine for which you asked ( 80-95 ).

26. In Siharaha also the remembrance of his past life arose on hearing the account. In the meantime the god returned. He was rejoiced to hear from Kanayamala the account of her marriage. After staying there for a month Siharaha took his leave of Kanayamala and returned to his city (96).

27. He went to the mountain every fifth day and stayed with Kanayamala for some days. As the king went to the mountain, so the people fixed the name “Naggai” for him (97).

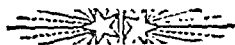
28. One day when the king had gone to the mountain the god said to him: “I am leaving this place. Therefore you should so arrange that Kanayamala does not feel lonely.” Thereupon the king got constructed a charming city on the mountain and brought many of his subjects for staying there. He got constructed temples of Jinas there and celebrated great festivals of religious fairs ( 98-99 ).

29. One day when the king had gone to a fair he saw a blossomed mango tree and plucked one cluster of blossoms. Afterwards the mango tree was reduced to bare wood by the whole army which took clusters of blossoms, leaves, etc. When the king returned he asked: “Where is that mango tree ?” It was shown by his minister. The king asked: “How is it that it is in such a condition ?” The minister replied: “You plucked one cluster of blossoms. Afterwards

it was reduced to this conditions by the whole army which also took clusters of blossoms, etc. The king reflected: "Verily, as long as there is prosperity, there is beauty; but every prosperity is transient." While thinking thus he became enlightened. ( Having seen ) the charming mango tree, the king of Gandhara saw that prosperity was no prosperity and perceived the religion ( 100 ).

### ( Conclusion )

All the four ( i. e. Karakandu, Dommuha, Nami and Naggai ) happened to meet in a temple in the city of Khiipatthiya. Karakandu had that scab from his childhood. He scratched his ear with a tickler and hid it at one place. Dommuha saw that and said: "Having renounced everything, why are you given to this hoarding?" And Nami said: "Having rejected the service of your attendants, you have now become your own attendant." Thereupon ( the king of ) Gandhara said that it was not proper to censure another for those who strived after Liberation. Then Karakandu said: It is not proper for you to speak of faults in celebrate monks. Monks should always utter a beneficial speech that enhances the excellence of their class."



# चउ-पत्तोग्बुद्ध-चरियाणि

( भूमिया )

करकण्डू कलिगेसुं, पंचालेसु य दुम्मुहो ।  
नमी राया विदेहेसुं, गंधारेसु य नग्गई ॥ 1 ॥  
वसहे य इन्दकेऊ, वलए अंबे य पुप्फिए बोही ।  
करकण्डु-दुम्मुहस्स, नमिस्स गंधार-रत्तो य ॥ 2 ॥

## १ करकण्डू राया

1. तत्थ करकण्डू । चंपाए नयरीए दहिवाहराणो राया । तस्स चेडग-धूया पउमावई देवी । अन्नया य तीसे दोहलो जाओ-“किलाहं राय-नेवच्छेण नेवच्छिया महाराय-धरिय-छत्ता उज्जाण काणणाणि हत्थि-खन्ध-वर-गया विहरेज्जा” । सा उल्लुग्गा जाया, राइणा पुच्छिया । कहिओ सवभावो । ताहे राया य सा य जयहत्थिमि आरूढा । राया छत्तं धरेइ । गया उज्जाण ।

2. पढम-पाउसो य तया वट्टइ । सीयलएणं सुरहि-गन्ध-मट्टिया गन्धेण हत्थी अब्भाहओ वणं संभरेइ । करी वि पयत्तो वणाभिमुहो, पयाओ पहाओ । जणो न तरइ पिट्टओ ओलग्गिउं । दो वि अडविं पवेसिया । राया वड-रुक्खं पेच्छइ, देविं भणइ-“एयस्स वडस्स हेट्टेण जाहिइ, तओ तुमं साहं गेण्हेज्जासि” । ताए पडिसुयं; न तरइ गेण्हिउं । राया दक्खो. तेण साहा गहिया । सी उत्तिण्णो, निराणन्दो किंकायव्वया-मूढो गओ चंपं ।

3. सा य पउमावई नीया निम्माणुसिं अडविं । जाव तिसाइओ ताव पेच्छइ तलागं महइमहालयं हत्थी । तओ तत्थ ओइण्णो अभिरमइ । इमा वि सणियं सणियं ओइण्णा करिणो; उत्तिण्णा तला-

गाओ; दिसाओ न जाणइ । भय-भीया समन्तओ तं वणं पलोएइ ।  
 तओ—“अहो कम्माण परिणई जेण अतक्कियमेव एरिसं वसणमहं  
 पत्ता । ता किं करेमि, कत्थ गच्छामि, का मे गइ ?” त्ति सोय-पर-  
 व्वसा रोविउं पयत्ता ।

4. खणमेत्तेण काऊण धीरयं चिन्तियं तीए—“न नज्जइ बहु-  
 दुट्ठ-सावय-संकुले एयंमि भीसणे वणे किं पि हवइ । ता अप्पमत्ता  
 हवामि” । तओ कयं चउ-सरणं-गमणं; गग्गियाइं दुच्चरियाइं;  
 खामिओ सयल-जीव-रासी; कयं सागारं भत्त-पच्चक्खाणं—

“जइ मे होज्ज पमाओ डमस्स देहस्सिमाइ वेलाए ।

आहारमुवहि-देहं चरिमे ससयंमि वोसरियं ॥ 1 ॥

तओ पंच-नमोक्कारो मे सरणं, जओ सो चेव इहलोग-परलोगेसु  
 कल्लाणावहो । भणियं च—

वाहि-जल-जलण-तक्कर-हरि-करि संगाम-विसहर-भयाइं ।

नासन्ति तक्खणेणं नवकार-पहाण-मन्तेणं ॥ 2 ॥

न य तस्स किंचि पव्वइ डाइणि-वेयाल-रक्ख-मारि-भयं ।

नवकार-पहावेणं नासन्ति य सयल-दुरियाइं ॥ 3 ॥

तहा—

हियय-गुहाए नवकार-केसरी जाण संठिओ निच्चं ।

कम्मट्ट-गण्ठि-दोघट्ट-घट्टयं ताण परिणट्ट” ॥ 4 ॥

5. तओ नवकारमणुसरन्ती पविठ्ठा एण-दिसाए । जाव दूरं  
 गया ताव दिट्ठो एणो तावसो; तस्स मूलं गया; अभिवाइओ सो ।  
 पुच्छिया तेण—“कओ सिं अम्मो इहागया ?” । ताहे कहेइ—“अहं  
 चेडगस्स धूया, जावं हत्थिणा आणीया” । सो य तावतो चेडगस्स  
 नियल्लओ । तेण आसासिया—“ मा वीहेहि” त्ति । भणिया य—



“मा सोयं करेहि; ईइसो चेव एस संजोग-विओगेहेऊ जन्म-मरण-रोग  
सोग-पउरो असारो संसारो” । वणफलेहिं अणिच्छन्ती वि काराविया  
पाणविति, नीया वसिमं । भरिया य—“एत्तो परेण हल-किट्ठा भूमी,  
तं न अक्कमामो अम्हे । एसो दन्तपुरस्स विसओ; दन्तवक्को य एत्य  
राया । ता तुमं निव्वभया गच्छ एयंमि नयरे । पुणो सु-सत्थेण गच्छसु  
चंपं” ति । नियत्तो तावसो ।

6. इयरा पविट्ठा दन्तपुर । गया पुच्छन्ती साहुणी-सूलं;  
वन्दिया पवत्तिणो । पुच्छया “कओ साविगा?,, । कहियं तीए  
अहट्ठिय । परुत्ता मणागं संठविया पवत्तिणीए—‘महाणुभावे, मा  
कुणसु चित्त-खेयं; अलंघणीओ विहि-परिणामो । जको—

विहडावइ घडियं पि हु विहडियमवि किंचि संघडावेइ ।  
अइ-निउणो एस विही सत्ताण सुहासुह-करणे ॥ 5 ॥

किंच—

खण-दिट्ठ नट्ठ-विहवे खण-परियट्ठन्त-विविह-सुह-दुक्खे ।  
खण-संजोग-विओगे संसारे नत्थि किं पि सुहं ॥ 6 ॥  
जेण चिय संसारो बहु-विह-दुक्खाण एस भण्डारो ।  
तेणं चिय इह धीरा अपवग्ग-पह पदज्जन्ति ” ॥ 7 ॥

7. एवमाइ अणुसासिया संवेगमुवगया ताणं चेत्त मूले पव्वइया ।  
पुच्छयाए वि दिक्खाए अ-दारा-भएण गवभो न अक्खाओ । पच्छा  
णाए मयहरियाए सब्भावो कहिओ । पच्छन्नं धरिया । पसूया सामाणी  
सह नाममुहाए । कंवल-रयणेण य सुसाणे छड्डेइ ।

8. पच्छा मसाण-पालेण गहिओ, भज्जाए अप्पिओ ‘अवकि-  
ण्णओ’ ति नामं कय । सा य अज्जा तीए पाणाए सम मेत्ति करेई ति ।

9. सा अज्जा ताहिं संजईहिं पुच्छया—“कहिं गवभो?” ।  
अथइ -- “मयगो जाओ, ता मे उज्झिओ” ।

10. सो तत्थ संवड्डइ । ताहे दारगरूवेहिं समं रमइ । सो ताणि डिम्भरुवारिण भणइ—“अहं तुव्भं राया, मम करं देह” । सो लुक्ख-कच्छए गहिओ ताणि भणइ—“ममं कण्डूयह” । ताहे से ‘करकण्डु’ त्ति नामं कयं । सो य ताए संजईए अणुरत्तो । सा य से मोयए देइ, जं वा भिक्खं लठुं लहेइ ।

11. सवड्डिओ सो सुसाणां रक्खइ । तत्थ दो संजया केणइ कारणेण अइगया, जाव एगत्य वंस-कुडंगे दण्डगं पेच्छन्ति । तत्थ एगो दण्ड-लक्खणां जाणइ, जहा—

एग-पव्वंपसंसन्ति दु-पव्वा कलह-कारिया ।

ति-पव्वा लाभ-संपन्ना चउ-पव्वा मारणन्तिया ॥ 8 ॥

पंच-पव्वा उ जा लट्ठी पंथे कलह-निवारिणी ।

छ-पव्वा य आयंको सत्ता-पव्वा आरोगिया ॥ 9 ॥

चउरंगुल-पइट्टाणा अद्धंगुल-समूसिया ।

सत्ता-पव्वा य जा लट्ठी मत्ता-गय निवारिणी ॥ 10 ॥

अट्ट-पव्वा अ-संपत्ती नव-पव्वा जस-कारिया ।

दस-पव्वा उ जा लट्ठी तहियं सव्व-संपया ॥ 11 ॥

वंका कीडक्खइया चित्तलया पोल्लया य दड्डा य ।

लट्ठी य उव्व-सुक्का वज्जेयव्वां पयत्तेण ॥ 12 ॥

घण-वद्धमाराण-पव्वा निद्धा वण्णेण एग-वण्णा य ।

एमाइ-लक्खणा-जुया पसत्थ-लट्ठी मुणेयव्वा ॥ 13 ॥

12. तओ तेण भणियं—“जो एयं दण्डगं गेण्हिस्सइ सो राया होहिइ; कित्तु पडिच्छियव्वं जाव अन्नाणि चतारि अगुलाइं वड्डइ; ताहे जोगो” त्ति । तं तेण मायंग-चेडएण सुयं, एककेण य धिज्जाइ-एण । ताहे सो धिज्जाइओ अप्पसारियं तस्स चउरंगुलं खणिऊएण

छिन्देइ । तेण य चेडगेण दिट्ठो सो उद्दालिओ । सो तेण धिज्जाइएणं करण नीओ । भणइ—“देहि दण्डगं” । सो भणइ—“मम मसाणे एस वड्ढिओ, अओ न देमि” । धिज्जाइओ भणइ—“अन्नं गेण्ह” । सो नेच्छइ, भणइ य—“एएण मम कज्जं” ति । सो दारगो न देइ । तेहिं सो दारगो पुच्छिओ—“किं न देसि ?” । भणइ य—“अहं एयस्स दण्डगस्स पभावेण राया होहामि” ति । ताहे कारणिया हसिऊण भणन्ति—“जया तुमं राया होज्जासि तथा तुमं एयस गामं देज्जासि” । पडिवन्न तेण ।

13. धिज्जाइएण वि अन्ने धिज्जाइया भणिया, जहां “एयं मारेत्ता दण्डगं हरामो” । तं तस्स पिउणा सुयं । ताणि तिण्णि वि नट्ठाणि जाव कंचणपुरं गयाणि ।

14. तत्थ राया अपुत्तो मओ । आसो अहिवासिओ ।-तस्स वाहिं सुयन्तस्स मूलमागओ; पयाहिणि-काऊण ठिओ । जाव आयरेण नायरा पेच्छन्ति लक्खण-जुत्तो । जय-सहो कओ, नन्दी-तूरमाहय इमो वि जंभतो उट्ठिओ; विसत्थो आस विलगो; पवेसिज्जइ । ‘मायंगो’ ति धिज्जाइया न देन्ति पवेसं । ताहे तेण वाडहाणगा हरिएसा धिज्जाइया कया । उतां च—

दधिवाहन-पुत्रेण राज्ञा च करकण्डुना ।

वाटधानक-वास्तव्याश्चाण्डाला ब्राह्मणी-कृताः ॥14॥

15. तस्स य घरनाम ‘अवकिण्णगो’ ति अवहीरिऊण तेहिं तं चेव चेडग-कयं नामं पइट्ठियं ‘करकण्डु’ ति ।

16. ताहे सो धिज्जाइओ आगओ - “देहि मम एगं गामं” । भणइ - “जो ते रुच्चइ त गेण्ह” । सो भणइ—“मम चंपाए घरं ता तीए विसए देहि” । ताहे दहिवाहाणस्स लेहं देइ—“देहि मम

एगं गामं, अहं तुभं जं रुच्चइ गामं वा नगरं वा तं देमि” । सो  
 रूढो “दुट्टु मायंगो अप्पाणं न याणइ” ति ।

17. दुएणं पडिआगएण कहियं । करकण्डु कुविओ : चंपा  
 रोहिवा; जुद्धं च वट्टइ । ताहे संजईए सुयं । “मा जण-वखओ  
 होहि” ति मयहरि आपुच्छिऊणं गया तं नयरं । करकण्डु उस्सा-  
 रिता रहस्सं भिन्दइ—“एस तव पिय” ति । तेण ताणि अम्मा-  
 पियरो पुच्छियाणि । तेहि सबभावो कहिओ । माणेणं न ओसरइ ।  
 ताहे सा चंपं अइगया; रत्तो घरं अईइ; नाया, पाय-वडियाओ  
 दासीओ परन्नाओ । राइणा वि सुयंज सो वि आगओ । वन्दित्ता  
 प्रासणं दाऊण तं गंभं पुच्छइ । सा भणइ—“एस सो जेण रोहियं  
 नगरं” । तुट्टो निग्गओ, मिलिओ । दो वि रज्जाणि तस्स दाऊण  
 दहिवाहणो पव्वइओ ।

18. करकण्डु य महा-सासणो जाओ । सो किल गोउल-  
 पिओ । अणेगाणि तस्स गोउलाणि जायाणि । जाव सरय-काले  
 एग गो-वच्छं थोर-गत्तं सेयं पेच्छइ । भणइ—“एयस्स मायरं  
 मा दुहेज्जह; ज्या वडिओ होज्जा तया अन्नाराणं गावीणं दुद्धं पाए-  
 ज्जाह” । ते गोवा पडिसुरान्ति । सो उच्चत्त-विसाणो गन्ध-वसहो  
 जाओ; रांइणा दिट्टो । सो जुद्धिक्कओ जाओ । पुणो कालेण राया  
 आगओ । पेच्छइ महा-कायं जुण्ण-वसभं पड्डुएहि परिघट्टिज्जन्तं ।  
 गोवे पुच्छइ—“कहिं सो वसभो ?” ति । तेहि-सो दाइओ तयवत्थो ।  
 भणियं च—

गोट्टुं गणास्स मज्जे ढिविकय-सट्टेण जस्स भज्जन्ति ।

दित्ता वि दरिय-वसभा सु-तिक्ख-सिगा समत्था वि ॥15॥

पोराणय-गयदप्पो गलन्त-नयणो चलन्त-विसमोट्टो ।

सो चेव इमो वसभो पड्डुय-परिघट्टणं सहइ ॥16॥

19. तं तारिसं पेच्छिय गत्रो विसायं, चिन्तेइ अण्णिच्चयं—  
 “अहो, तारिसोहोऊण संपइ एयारिसो जाओ एस वसभो । ता  
 सव्वे अ-थिरा संसारे पयत्था । तथा हि—जो ताव भोग-निवन्धणं  
 महा-मोह-हेऊ य अत्थो सो अ-धवो । भणियं च—

चवलं सुर-चावं व विज्जु-लेह व्व चञ्चलं ।  
 पायावलग-पंसु व्व धरां अथिर-धम्मयं ॥17॥  
 अत्थं चोरा विलुम्पन्ति उद्दालन्ति नरेसरा ।  
 वन्तरा य निगूहन्ति गेण्हन्ति अह दाइया ॥18॥  
 हुयासणो डहे सव्वं जलुप्पीलो विणासए ।  
 सव्वंस्स हरणं चावि करेइ कुविओ जमो ॥19॥

तथा परमाणन्द-हेऊ इट्ट-जण-संगमो वि अण्णिच्चो । कहं?—

जहा सज्जाए रक्खंमि मिलन्ति विहगा बहू ।  
 पन्थिया पहियावासे जहा देसन्तरागया ॥ 20 ॥  
 पहाए जन्ति सव्वे वि अन्नमन्नं दिसन्तरं ,  
 एवं कुडुं व-वासे वि संगया वहवो जिया ॥ 21 ॥  
 नरामर-तिरिक्खाइ-जोगिसुं कम्म-संजुया ।  
 मच्चु-प्पहाय-कालंमि सव्वे जन्ति दिसोदिसिं ॥ 22 ॥

तथा—

जणु मत्तपमत्तउ हिण्डइ पुर-पहेहि ।  
 मोडाउडि करन्तउ वेढिउ बहुनरहिं ॥  
 तं जोयणु अइरेण जण खण-भंगुरउ ।  
 जर-रोगेहिं सोसिज्जइ रक्खं तह खरउ ॥ 23 ॥

तथा—

गव्भे जम्मे बालत्तणंमि तरुणत्तणंमि थेरत्ते ।

मट्टिय-भण्डं व जीया सव्वावत्थासु विहडन्ति' ॥ 24 ॥

20 एमाइ चिन्तन्तो पडिबुद्धो पत्तोय-बुद्धो जाओ । काऊण पंच-  
मुट्टियं लोयं देवया-विइण्ण-लिंगो विहरइ । भणियं च—

सेयं सुजायं सुविभत्त-सिंगं

जो पासिया वसभं गीठु-मज्जे ।

रिद्धि अ-रिद्धि समुपेहियाणं

कलिंग-राया वि समिक्खे धम्मं ॥ 25 ॥

## २ दोसुहो राया

21. संपइ दुम्मुह-चरियं । अत्थि इहेव भारहे वासे कपिल्लं  
नाम पुरं । तत्थ हरि-कुल-वंस-संभवो जओ नाम राया । तस्स गुण-  
माला नाम भारिया । सो य राया तीए सह रज्ज-सिंरि अणुहवन्तो  
एमेइ कालं ।

22. अन्नया अत्थाण-मण्डव-ठिएण पुच्छिओ दूओ—“किं  
नत्थि ममं जं अन्न-राईणं अत्थि ?” । दूएण भणियं—“देव, चित्त-  
सभा तुम्ह नत्थि” । तओ राइणा आणत्ता थवइणो जहा—“लहुं  
चित्त-सभं करेह” । आएसाराण्णन्तरं समाढत्ता ।

23. तत्थ धरणीए खन्नमाणीए कम्मकरेहि पंचम-दिणे सव्व-  
रयणमओ जलणो व्व तेयसा जलन्तो दिट्ठो महा-मउडो, सहरिसेहि  
सिट्ठो जय-राइणो । तेण वि परितुट्ठ-मणेणं नन्दी-तूर-रव-पुव्वयं  
उत्तारिओ भूमि-विवराओ । पूइया थवइ-माइणो जहारिह-वत्थ-  
माईहि ।

24. थेवकालेण निम्माया उत्तुंगसिहरा जित्तसभा । सोहण-  
दिणे य कओ चित्तसभाए ष्वेसो । आरोविओ मंगलतूरसंदेण

अप्पणो उत्तमंगे मउडो । तप्पभावेण दो-वयणो सो राया जाओ ।  
लोएण य तस्स “दोमुहु” त्ति नामं कयं ।

25. अइक्कन्तो कोइ कालो । तस्स य राइणो सत्त तणया  
जाया । “दुहिया मे नत्थि” त्ति गुणमाला अद्विइ करेइ । मयणा-  
भिहाणस्स जक्खस्स इच्छइ उवाइयं । अन्नया पारियाय-मजरी-  
उवल्लभ-सुमिणाय-सूइया जाया तीसे दुहिया । कयं च वद्धावणयं ।  
दिन्नं जक्खस्स उवाइयं । कयं च तीए नामं ‘मयणमजरि’ त्ति ।  
कमेण य जाया जोवणत्था ।

26. इओ य उज्जेणीए चंडपज्जोओ राया । तस्स दूएण  
साहियं, जहा—:“राया दोमुहो जाओ” । पज्जोएण भणियं—  
“कहं ?” । दूएण भणियं—“तस्स एरिसो मउडो अत्थि; तम्मि  
आरोविए दो मुहाणि हवन्ति” । मउडस्सुवरि पज्जोयस्स लोभो  
जाओ । दूयं दोमुह-राइणो पेसेइ—“एयं मउड-रयणं मम पेसेहि;  
अहं न पेसेसि तो जुज्झ-सज्जो होहि” । दोमुह-राइणा दूओ  
भणियो पज्जोय-सन्तिओ—“जइ मम जं मग्गियं देह, तो अहमिव  
मउडं देमि” । दूएण भणियं—“किं मग्गह ?” । राइणा भणियं—

“देह तलगिरी हत्थो, अग्गिभीरू तथा रहवरो य !

जाया य सिवादेवी, लेहायरिय-लोहजंधो य” ॥26॥

एवं च पज्जोयस्स रज्जसारं ।

27. पडिगओ दूओ उज्जेणि । साहियं पज्जोयस्स दोमुह-  
सन्तियं पडिययण । कुट्ठो अईव पज्जोओ, चलिओ चउरंगवलेण—  
दोन्नि लक्खा मयगलाणं दोन्नि सय-सहसा रहाणं, पंच अजुयारि  
हयाणं, सत्त कोडीओ पयाइजणाणं । अणवरयपयाणेहि पत्तो  
पंचाल-जणवय-सन्धिं ।

28. इयरो वि दोमुहराया चउरंगबल-समगो नीहरिओ  
नयराओ, गत्री पडिसंमुहं पज्जोयस्स ।

29. पंचाल-विसय-सन्धीए रइओ गरुड-व्वूहो पज्जोएगा,  
सागर-व्वूहो दोमुहेण । तओ कमेण संपलग्गं दोण्ह वि बलाण जुज्झं ।  
सो मउड-रयण-पभावेण अजेओ दोमुहराया । भग्गं पज्जोयस्स  
वलं । वन्धिऊण पज्जओ पवेसिओ नयरं । दिन्नं चलणे कडयं ।  
सुहेण तत्थ पज्जोयराइणो वच्चइ कालो ।

30. अन्नया दिट्ठा तेण मयणमंजरी । जाओ गाढो अणराओ ।  
तओ कामग्गिणा डज्झमाणास्स चिन्ता-संताव-गयस्स वोलिया कह  
वि राई । पच्चूसे य गओ अत्थाणं । दिट्ठो परिमिलाण-मुह-सरीरो  
दोमुहराइणा । पुच्छिओ सरीर-पउत्ति । न देइ पडिवयणं । सासंकेण  
य गाढयरं पुट्ठो । तओ दीहं नीससिऊण जंपियं पज्जोएण—

मयण-वसगस्स नरवर, वाहि-विघत्थस्स तह य मत्तस्स ।  
कुविकस्स मरन्तस्स य लज्जा दूरुज्झया होइ ॥ 27 ॥  
ता जइ इच्छसि कुसलं, पयच्छ तो मयणमंजरिं एयं ।  
नियधूयं मे नरवर, न देसि पविसामि जलणमि ॥ 28 ॥

31. तओ दोमुहेण निच्छयं नाऊण दिन्ना । सोहण-दिण-  
मुहुत्तो कयं पाणिग्गहणं । कइवयदिणेहिं धरिओ, पूइऊण विसज्जिओ,  
गओ उज्जंरिण पज्जोओ ।

32. अन्नया आगओ इन्द-महूसवो । दोमुहराइणा आइट्ठा  
नयरजणा - “उब्भेह इन्द-केउं ” । तओ मंगल-नन्दी-महारवेण  
धवलधय-वडहो डोय-खिखिणीजालालंकिओ अवलंविय-वर मत्त-  
दामो मणिरयण-मालाभूसियो नाणाविह-पलंभमाण-फलनिवह-चिच-  
इओ उब्भिओ इन्दकेउं ।



33. तत्रो नच्चन्ति नट्टियात्रो, गिज्जन्ति सुकइ-रइया कव्वबन्धा. नच्चन्ति नर-संघाया. दीसन्ति दिट्ठि-मोहराणं इन्दयालाइं इन्दयालिणो, दिज्जन्ति तंबोलाइं, खिप्पन्ति कुं कमकप्पूर-जलच्छडा, दिज्जन्ति महादाणाइं, वज्जन्ति मुइंगाइ-आओज्जाइं ।

34. एवं महापमोएण गया सत्त वासरा; आगया पुण्णिमा । पूइयो महाविण्छड्ढेण कुसुमवत्थाईहिं दोमुहराइणा इन्दकेऊ महातूर-रवेण । अन्नम्मि दिणे पडिओ मेइणीए । दिट्ठो राइणा अमेज्जमुत्त-दुग्गन्धे निवडिओ, जणेण परिलुप्पमाणो य । दट्ठूण चिन्तियं—

“धिरत्थु विज्जुरेह व्व चंचलाणं परिणाम-विरसाणं रिद्धीणं”

35. एवं चिन्तयन्तो संबुद्धो, पत्तोय-वुद्धो जाओ । पंचमुट्ठियं लोयं काऊण पव्वइओ । उतां च -

जो इन्दकेऊं सुअलंकियं तं  
दट्ठु पडन्तं पविलुप्पमाण  
रिद्धि अरिद्धि समुपेहियाणं  
पंचालराया वि समिक्खे धम्मं ॥ 29 ॥

## २ नमी राया

36. संपय नमिचरिचं । अत्थि इहैव भारहे वासे अवन्ति-जगवए सुदंसणं नाम पुरं, मणिरहो नाम राया । तस्स सहोयरो जुगवाहु जुवराया; तस्स य निरुवम-रूव-लावण्णा मयरा-रेहा नाम भारिया । सा य अच्चन्त-परम-साविया । तीए पुत्तो संब्वगुण-संपन्नो चंदजसो नाम ।

37. अन्नया मणिरहो मयरेहं दट्ठूण अज्झोववन्नो चिन्तितं

पयत्तो—“कहं पुरा एयाए सह मम संजोओ भविस्सइ ? अहवा ताव पढमं पीइं करेमि, पच्छा चित्त-भावं नाऊरा जहाजोगं जइस्सामि” । एवं मन्तेऊरा तोए सह पीइं घडेइ । पुप्फ-कुं कुम-तंबोल-वत्थालं-काराइयं पेसेइ । न य तीए कोइ अन्नो दुट्ठ-भावो हियए । एवं कालो वच्चइ ।

38. शन्नया मयणारेहा भणिया—“सुंदरी जइ ममं पुरिसं पडिवज्जसि ता सयल-रज्ज-सामिणिं करेमि” । तीए भणियं—“नपुंसित्थि-भावेण वज्जियस्स पुरिसत्तं तुज्झ पुव्वकम्मे-गेव जायं मया अप्पडिवन्नं वि । जं पुरा रज्ज-सामित्तं तं पि को हरिउं तरइ तुह भाइ-जुवराय-घरिणि-सद्दं वहन्तीए ममं ? । अन्नं च जे सप्पूरिसां हवन्ति ते मरण-वसणं बहु मन्तन्ति न उरा इहलोय परलोय-विरुद्धं आयरन्ति । जओ —

जीवाणं हिंसाए, अलिणं, तह परस्स हरणेणं ।

पर-इत्थि-कामणेणं, जीवा नरयंमि वच्चन्ति ॥ 30 ॥

ता महाराय, एवं ववत्थिए मुत्तुरा दुट्ठ-भावं आयारं पडिवज्जसु” । एवं च सोऊरा तुण्हक्को ठिओ । चिन्तियं च तेण—“ न एसा जुग-वाहुंमि जीवमाणे अन्नं पुरिसमिच्छेइ । ता एयं विस्संभेण घाएमो; तओ बलक्कारेण गिण्हस्सामि । न अन्नो को वि उवाओ अत्थि” त्ति । एवं कालो वच्चई ।

39. अन्नया मयणारेहा चन्द सुमिणे दट्ठूरा भत्तुरा साहेइ । तेण भणिया—“सुन्दरी, सयल-पुहवि-मंडल-नहयलस्स मयंक-भूओ सुओ ते भविस्सइ” । तओ तीए गब्भ-संभवो संवुत्तो । तइए य मासे दोहलो जाओ—“ जइ जिणारा मुणियां च पूयं करेमि, सययं च तित्थयारा सन्तियाओ कहाओ निसुणेमि” । तओ जहि-

च्छाए संपूरिय-डोड्ला गणभं सुहेणुव्वहइ ।

40. अन्नया वसन्त-मासे जुगवाहूम यणारेहाए सह उज्जाणे कीडत्थमुवागओ । खज्ज-भोयण-पाण-खित्तस्स अत्थगिरीओ बोलीणो अहेसरो । उच्छाइओ तमनियरेण भुवणाभोओ । तओ जुगवाहू तमि चैव उज्जाणे ठिओ ।

41. मणिरहेण चिन्तियं—“ सोहणो एस अवसरो, एण ताव जुगवाहू नयर-बाहिरुज्जाणे ठिओ, वीयं थोव-सहाओ, तइयं रयणी, चउत्थं तिमिर-नियरेण अन्धारियं वणं । ता गन्तूण मारेमो । ताहे मयणारेहाए सह निस्संकं रमिस्सामि” । एवं च चिन्तिऊण मंडलग्ग गहाय गओ उज्जाण ।

42. जुगवाहू वि काऊण रइ-कीलं पसुत्तो कयली-हरे । पुरिसा चउसु वि पासेसु निवण्णा । भणिया य ते मणिरहेण “कत्थ जुगवाहू ?” । साहिओ य तेहि । “मा इत्थ कोइ सत्तु रयणीए अभिभविस्सइ त्ति अधिईए आगओ अहं” ति भणिऊण पविट्ठो कयली-हरए । स-संभममुट्ठिओ जुगवाहू, कओ पराणो । भणिओ मणिरहेण—“ उट्ठेहि नयरं पविस्तामो अलमेत्थ वासेण” । तओ उट्ठिउमाढत्तो जुगवाहू । एत्थन्तरे अ-वियारिऊण कज्जाकज्जं अ-गणिऊण जणावायं, उज्जिऊण परलोगभयं, वीसत्थ-हियओ आहओ दढ निसिय-खग्गेण कंधराए मणिरहेण । गुरु-प्पहार-वेयणा निमीलियच्छो निवडिओ धरणि-वट्ठे । धाहावियं मयण-रेहाए - “अहो अ-कज्जं कयं” ति । तओ पहाविया उज्जय-खग्गा पुरिसा । भणियं—“किमेयं” ति । संलत्तं मणिरहेण “मम हत्थाओ पमाण खग्गं निविडयं । अलं सुंदरी, भएण” ।

43. तओ पुरिसोहि नाऊण मणिरह-चिट्ठियं वला नीओ

नयरं मणिरहो; साहिओ चन्दजसस्स जुगबाहु-वुत्तन्तो । अइ-कलुगां  
 कन्दन्तो विज्ज-नियरं गिष्हिऊगागओ उज्जागां । कयं वेज्जेहि वरा-  
 कम्मं । थोवन्तरेण पराठा वाया, निमीलियं लोयगा-जुयलं, निच्चिटी-  
 ह्याइं अगाइं, रुहिर-निवह-निग्गमेण धवली-हूयं सरीरं ।

44. तओ मयणारेहाए नाउगां मरणावत्थं जुगबाहु-कण्णमूले  
 ठाइऊण भत्तुगाो महुरं निउगां भणित्तं पयत्ता—“महाणुभाव करेसु  
 मरा-समाहिं; मा करेसु कस्सइ उवरिं पओसं; भावेसु सव्व-सत्तेसु  
 मेत्तिं; पडिवज्जसु चउ-सरगा-गमगां; गरिहेसु दुच्चरियं; सम्मं  
 अहियासेसु स-कम्म-वसेण समागयमिमं वसगां । भणियं च—

जं जेगा कयं कम्मं अन्न-भवे इह-भवे वसन्तेण ।  
 तं तेण वेइयव्वं निमित्ता-मेत्तां परो होइ ॥ 31 ॥

ता गेण्हसु परलोयपाहेयं । अवि य —

पडिवज्जसु सव्वन्नं देवं सद्हसु परम-तताइं ।

जा-जीवं गुण-निहिगाो पडिवज्जसु साहुगाो गुरुगाो ॥ 32 ॥

पाणिवहालिय-परधरा-मेहुन्न-परिग्गहाण वेरमगां

तिविहं तिविहेण तहा कुणसु तुमं जाव-जीवाए ॥ 33 ॥

अट्टारसण्ह सम्मं पाव-ट्टागागां तह य पडिक्कमसु

भावेसु भव-सरुवं अणुसरसु मणे नमोक्कार ॥ 34 ॥

जाओ—

पंच-नमुक्कार-समा अन्ते वच्चन्ति जस्स दस-पाणा ।

सो जइ न जाइ मोक्खं अवस्स वेमाणियो होइ ॥ 35 ॥

तहा वोसिरसु सध्व-संगं । जओ—

न पिया न चेव माया न सुया न य भायरो न सुहि-वन्वु ।

न य धरा-निचया सरगां संसारे दुक्ख-पउरंमि ॥ 36 ॥

एकको चिचय इह सराणं जम्मरा-जर-मरणा-दुख-तवियाणं ।  
सत्ताण सुह-निहाणं जिणिन्द-परिभासिओ धम्मो ॥ 37 ॥

45. एवं च सव्वं जुगवाहुणा उत्तमंग-विरइय-कर-मएलिणा  
पडिच्छियं । थेव-वेलाए सुहज्जवसाणोवगओ पंचत्तमुवगओ । तओ  
अक्कन्दि उमाढत्तो चन्दजसो ।

46. मयणारेहाए चिन्तियं — “धिरत्थु मज्झ रुवस्स एवं-  
विहाणत्थ-मूलस्स : संपइ एस पाव-कारी अणिच्छमाणीए वि मे  
अवस्सं सील-भंगं करिस्सइ । ता अलं एत्थावत्थाणेण । अण्णात्थ  
देसे गन्तूण परलोय-कइजमगुचिठामि । अन्नहा पुत्तस्स वि एस पावो  
विणासं करिस्सइ” ।

47. एवं मन्तिऊण सोगाउल-हिययाण चन्दजसाईण अड्डरत्त-  
समए गुरु-दुख-संतत्ता-मणा नीहरिया उज्जाणाओ । गया  
पुव्वाभिमुही; पत्ता महाडइ । वोलिणा जामिणी वच्चन्तीए ।  
मज्झजण्हे पावियं पउम-सरं । वण-फलेहिं कया पाण-वित्ती । अद्ध  
खेयखिन्ना पसुत्ता सागारं भत्तं पच्चक्खाइत्ता कयली-हरे । आगया  
रयणी; तीए धुरुक्कन्ति वग्गा, गुं जन्ति सीहा, धुरुघरन्ति वराहा,  
फेक्कारन्ति भेरवं भसुयाओ । एवं अणेगं-सावय-सद्-वित्तत्थाए  
नमोक्कार-चिन्तण-पराए अड्ड-रत्ते जाया उयरे अईव-वेयणा ।  
किच्छेण पसूया सव्व-लक्खण-संपन्नं दारगं । पहाए य कवल-रयणेण  
वेढित्ता जुगवाहु-नामकियं मुद्दा रयण ओलविऊण कंधराए गया  
सरवरं । पक्खालिऊण अंवराइ अविण्णा मज्झणत्थं ।

48. एथन्तरे जल-मज्झाओ कयन्तो व्व समुद्धाइओ अईव-  
जवेण जल-करी; गहिया तेण सुण्डाए; पक्खित्ता नहयले । भवि-

यव्या-नियोगेण दिट्ठा नन्दीसर-दीव-पत्थीएण विज्जाहर-जुवाणेण ।  
 'रुववइ' त्ति काऊण गहिया निवडमाणी, करुणं रुयमाणी । नीयां  
 वेयड्डु-पव्वयं । भणियां य सो रुयमाणीए—“भो महा-सत्त, अज्जाहं  
 वण-मज्जे ससूया दारगं । तं च कयली-हरे मुत्तूण सरमवइण्णा,  
 जल-गएण उक्खित्ता, तुमए गहिया । ता सो बालो केणइ वणयरेण  
 वावाइज्जिस्सइ, अहवा आहार-विरहिओ सयं चेव विवज्जेज्जा । ता  
 महा-पुरिस, अवच्च-दाणेण पसायं काउण मा विक्खेवं करेहि ।  
 दारयमाणेहि ममं वा तत्थ नेहि' त्ति ।

49. विज्जाहर-जुवाणएणं भणियां—“जइ मं भत्तारं पडि-  
 ज्जसि ता तुज्झ आएस-कारी भवामि । अन्नं च—गंधार-जणवए  
 रयणवाहे नयरे मणिचूडो नाम विज्जाहर-राया, कमलावई भारिया  
 तैसि पुत्तो मणिप्पहो अहयं च । मणिचूडी दोणह वि सेढीणं आहेवच्चं  
 पालेऊण निव्विण्ण-काभभोगो मम रज्जे ठाविऊण चारण-समण-  
 समीवे दिक्खं पडिवन्नो । सो य अणुक्कमेण विहरन्तो अईय-वासरे  
 आगओ आसि इह । संपइ चेइय-वन्दणत्थं नन्दीसरं गओ । तस्स समीवे  
 वच्चन्तेण मए तुमं; दिट्ठा । ता सुंदरी, सयल-विज्जाहरीण सामित्ते  
 ठवेमि तुमं; पडिवज्जसु ममं नायगं । अन्नं च—सो तुज्झ तणओ  
 आसावहरिएण मिहिलाहिवहिणा अडवि वियरन्तेण दिट्ठो महा-  
 देवीए दिन्नो । सा पुत्तां व पालेइ । एयं मए पन्नतीए महा-विज्जाए  
 आभोएऊण नायं । न एयं अन्नहा । ता सुयणु, मुच्चसु उव्वेयं, अवलं-  
 वेमु धीरधं, कुणसु पसन्नं मणं, माणेसु मए समाणं जोव्वण सिरि'” ।

50. एयं सोऊण चिन्तियं मयणारेहाए—“अहो मे कम्म-  
 परिणई, जेण अन्नन्न-वसण-भागिणी भवामि । ता किमेत्थ कायव्वं? ।  
 मयण-घत्थो य पाणी न गणेइ कज्जाकज्जं, न वियारेइ गुण-दोसं,

न मुणेइ-परलोय-विरुद्धं, नावेक्खइ लोयाववायं । ता एवं ववत्थिए,  
सोलं रक्खियव्वं मए केणइ विक्खेवेणं” ति चिन्तिऊण भणिआओ  
खयरो—“सुपुरिस, नन्दीसर-वर-दीवं नेहि मं; तत्थावस्सं तुह पियं  
करिस्सामि” ।

51. तओ मुइय-मणेण विउव्वियं वर-विमाणां; तम्मि आरो  
विऊण मयण-रेहं गओ नन्दीसर-दीवं । तम्मि य बावन्न-जिणन्द-  
भवणाइं । भणियं च—

अंजण-गिरीसु चउसु सोलससु दहिमुहेसु सेलेसु ।

वत्तीस रइकरेसुं नन्दीसर-दीव-मज्झम्मि ॥ 38 ॥

जोयण-सय-दीहाइं पन्नासं वित्थडाइं विमलाइं ।

बावत्तरुसियाइं बावन्नं हुन्ति जिण-भवणा ॥ 39 ॥

52. तओ अवयरिऊण विमाणाओ मणिप्पभेण मयणारेहाए  
य काऊण पूयं वन्दियाओ उसभ-वद्धमाणा-चन्दाणाण-वारिसेणाभिहा-  
णाओ जिणन्द-पडिमाओ । वन्दिओ मणिचूड-चारण-मुणी;  
उवविट्ठाइं तयन्तिए । सो भगवं चउ नाणी । तेण आओएऊण  
मयणहरो-वइयरं धम्म-कहा-पुव्वयं उवसामिओ मणिप्पभो; खामिया  
तेण मयणेरेहा, भणियाय—“अज्ज-प्पभइ भणिणी तुमं; भणमु  
इण्ह किं करेमि” । तीए भणियं—“कयं सव्वं चेव तए नन्दीसर-  
तित्थ-दंसणेण ” । पुट्ठो य मुणी—“भयवं, साहसु मम सुयस्स  
पउत्ति” । मुणियाण भणियं—“सुणसु—

53, “जंबुद्दीवस्स पुव्व-विदेहे पुक्खलावई-विजए मणितोरणं  
नाम नयरं । तत्थ य अमियजसो नाम चक्की आसि । तस्स पुप्फवई-  
भारियाए दो पुत्ता आसि, पुप्फुसीहो रयणसीहो य । ते य चउरासी-  
पुव्व-लक्खा रज्जं काऊण संसार-दुक्ख-भीया चारण-समण-समीवे

पव्वइया । सोलस-पुव्व-लक्खा जहोउय पव्वज्जं काऊण आउक्खएण  
अच्चुए कप्पे इन्दसामारिया बावीस-सागरोवमाऊ देवा उववन्न ।

54. “तत्थ य अमर सुहमुवभुं जिऊण चुया समाणा धाइय-  
संड भारहद्धे हरिसेणाद्धचक्कवट्टिणों समुद्दत्ताए देवीए पुत्ता जाया,  
एगस्स सागरदेवी बीयस्स सागरदत्तो य नामं । ते य असारे रज्ज-  
सिरिं नाऊण भयवओ बारसम-तिलोय-गुरुणो दढ सुव्ययस्स तित्थे  
वहु-वोलीणे सुगुरु-समीव निक्खन्ता । तइय-वासरे विज्जु-घाएण  
वावाइया सन्ता महासुक्के उववन्ना सत्तरस-सागरोवमाऊ । तत्थ  
देव-सुहं निसेवमाणा गमेन्ति कालं । अन्नया य बावीसइमस्स  
तित्थयरस्स भगवओ केवलि-मंहिमाए गया । तत्थ य तेहिं पुट्ठो  
भगवं—‘कत्थम्हे चुया समाणा उववज्जिस्सामो ? ’ । भवयया  
भणियं—‘इहेव भारहे मिहिलाए पुरीए जसणाराइणो तुम्हक्को  
पत्तो भविस्सइ; बीओ उण सुदंसणपुरे जुगबाहु-राइणो मयसेणरेहाए  
भारियाए पुत्तो भविस्सइ; परमत्थओ पिया-पुत्ता भविस्सह’ त्ति ।  
एवं च सोऊण गया कप्पं ।

55. “तत्थिक्को च्चुओ पढमं विदेहा जणवए मिहिलाए पुरीए  
जयसेण-राइणो बरामालाए देयीए गब्भे उववन्नो; जाओ काल  
कमेण । कयं तस्स नामं पउमरहो त्ति । जोव्वणात्थस्स य जणओ  
रज्जं दाऊण पव्वज्ज पडिवन्नो । सो य पउमरहो महारायाहिवो  
जाओ । पुप्फमाला नाम घरिणी । तस्स य रज्जं अणुपालन्तस्स  
वच्चई कालो ।

56 “बीय-देवो चइऊण आउक्खएण तुज्झ तणओ जाओ ।  
सो य पउमरहो विवरीय-सिक्खासेण अवहरिऊण अडविं पवे-  
सिओ । तत्थ य अज्ज पभाए परिभमन्तेण दिट्ठो तुज्झ तणओ,



पुव्व-भवब्भत्थ-सिणेहाओ अईव-पमुइय-हियएण गहिओ । एत्थ-  
न्तरे य पयाणुमग्गेण समागयं सेन्नं । तओ कुंजरमारुहिऊण गओ  
स-नयरं । समप्पिओ पुष्फमालाए दारओ । कयं वद्धावणयं । तत्थ  
सिणेहेण परिवड्ढइ” ।

57. जावेयं सो भवयं वज्जरेइ तावागयं मणि-मय-खंभं पलं-  
विय मुत्ताहल-मालं दार-निहिय-तारा-नियरं फलिह-मणि-मय-  
सिहरं खिखिणी-जाल-रव-मुहलं तूर-रव बहिरिय-दियन्तरं अमर-  
वहु-युट्ट-जयजय-रवं विमाणमेगं । नीहरिओ तओ वर-रयण-  
मउड-धारी चलन्त-मणि-कुण्डल-जुयलो रुइर-हार-विराइय-वच्छो  
एगो सुरो । सो ति-पयाहिणी-काऊण निवडिओ मयणरेहाए  
चलणेसु । पच्छा मुणिणो चलण-जुयलं नमेऊण उवविट्ठो धरणि-  
वट्ठे ।

58. तओ विज्जाहरेण जइणो अविणयमेयं दट्ठूं भणियं—

“अमरेहि नरवरेहि य पल्लविया हुन्ति राय-नीईओ ।  
लम्पन्ति जत्थ ते च्चिय को दोसो तत्थ इयरणां ॥ 40 ॥

कोहाइ-दोस-रहियं पंचेन्दिय-सूडणं पणहु-मयं ।

वर-नाण-दंसण-धर तव-संजम-संजुयं धीरं :। 41 ॥

मुत्तूण समणमेयं दंसण-मेत्तेण नासिय-तमोह ।

पणओ सि कीस पढमं इमाइ तं विवुह रमणीए ?” ॥ 42 ॥

59. अमरेण भणियं—“खयरेसर, अवितहमेय ज तुम भणियं ।  
नवरं कारणमित्थ निसुणेसु—

60. “आसि सुंदसणपुरे मणिरहो राया । तस्स सहोयरं  
जुगवाहू । सो य पुव्व-भव-वेरेण केणइ वसत-मासे उज्जाणं गअं

अहो असिणा कंधराए निय-भाउणा मणिरहेण । कण्ठ-गयप्पाणो  
 इमीए मयणारेहाए जिणधम्म-कहा-पुव्वयं उवसामिओ बेराणुबंधाओ  
 समत्ताइ-परिणाममुवगओ कालगओ उववन्नो पंचमे कप्पे दस-सागरो-  
 वमारु इन्दसामाणिओ देवो ; सो य अह । एसा मज्झ धम्मायरिओ,  
 जओ एयाए समत्त-मूलं जिणधम्मं गाहिओ । उतां च—

जो जेण सुद्ध-धम्मम्मि ठाविओ संजएण गिहिणा वा ।

तो चेव तस्स जायइ धम्म-गुरू धम्म-दाणाओ ॥ 43 ॥

अओ एसा पढमं वन्दिया । भणियं च—

सम्मत्त दायगाणं सुप्पडियारं भवेसु बहुएसु ।

सव्व-गुरा-मेलियाहि वि उवयार-सहस्स-कोडीहिं” ॥ 44 ॥

61. एवं च सोऊणा खयरेण चिन्तियं—“अहो जिणधम्म-  
 सामत्थं । अवि य—

संसारंमि अणान्ते जीवा पावन्ति ताव दुक्खाइं ।

जाव न करन्ति धम्मं जिणवर-भणियं पयत्तेण” ॥ 45 ॥

62. तियसेण भणियां मयणारेहा— “साहम्मिणि, भणसु  
 जं ते पियं सुहं करेमि ?” । तीए भणिय — “न तुम्हे परमत्थेण पियं  
 सुहं काउं समत्था । जम्म-जरा-मरणा-रोय-सोय-रहियं मोक्ख-  
 सोक्खं चेव मे पिय । तथा वि तियस-वर. नेसु मं मिहिलाए । नत्थ  
 पुत्तस्स मुहं दट्ठूण परलोग-हियं करिस्सामि” ।

63. तओ अमरेण तक्खणामेव नोया मिहिलाए । सा य  
 मल्लिनाहस्स नमिनाहस्स य तिलोय-गुराणो जम्मणा-निक्खमणा-  
 नाण-भूमी । अओ अवयरियाइं तित्थ-भत्तीए पढमं जिणान्द-

भवणे । वन्दियाइं चेइयाइं । दिट्ठा य उवस्सए साहुणीओ, गन्तूए  
वन्दियाओ; निसण्णाइं पुरओ । उवइट्ठो ताहिं धम्मो—

लध्दूए माणुसत्तं धम्माधम्म-फलं च सोऊएणं ।

सयल-सुह-साहणंमि जत्तो धम्मंमि कायव्वो ॥ 46 ॥

64. एमाइ-धम्म-कहावसाणे भणिया मयणरेहा सुरेण—  
“वच्चामो राय-भवणंमि; दंसेमि तणयं” । तीए भणिय—अलं  
संसार-वद्धणेणं सिणेहेणं । अवि य —

सव्वे जाया स-यणा सव्वे जीवा य पर-जणा जाया ।

एगेगस्स जियस्स उ को मोहो एत्थ वंधूसु ? ॥ 47 ॥

पव्वज्ज गिण्हिस्सामि अह । ता तुमं करेसु जहा-रुचियं” । सो वि  
साहुणाओ मयणरेहं च पणमिऊए गओ निय-कप्पं । तीए तासिं  
साहुणाएण समीव गहिया दिक्खा । कय-सुव्वय-नामा तव-सजमं कुण-  
माणी विहरइ ।

65. इओ य सो वासो पउमरह-राइणो निकेयणो सुहेणं चिट्ठइ ।  
पडिद्वक्ख-रायाणो तस्स राइणो तमिया । तओ राइणा गुण-निष्फन्नं  
वालस्स नामं कयं ‘नमि’ त्ति । तओ पंच-धाई-परिवुडो सुहेण  
संवड्ढइ । अट्ट-वासेण अखिलो कला-सत्थत्थ-वित्थरो दाविय-मित्तो  
गहिओ । कमेण य जोव्वणत्थो जाओ । इक्खाग-कुलुवभवाणं अमर-  
वहु-विण्णज्जिय-रुव-सोहाणं कन्नाणं अट्टुत्तर-सहस्सं पाणि गाहिओ ।  
अमर-वई विव ताहिं सहिओ विसय-सुहमुवभूजमाणो गमेई कालं ।

66, पउमरह-राया वि मुण्णिऊए असारत्तं जीव-लोयस्स नमि  
कुमारं विदेह-जणावयस्स सामित्तो ठाविऊए संजम-सिंरि पाविऊए  
वर-नाण-दंसण-लाभं च लद्धं तिलोय-मत्थयं गओ । नमि-राय  
रज्ज-सिंरि पालेमाणो गमेइ कालं ।

67. इयो य सो मगिरहो तीए चेव रयणीए फगिणा दट्टो काल-गग्नी; चउत्थीए पुढवीए नेरइओ उववन्नो । तओ चन्दजसो सामन्तेहि मन्तीहि य राया ठविओ । ते य भायरो दो वि सक्कारिया चन्दसो रज्ज-सिरि पालेइ ।

68. अन्नया य नमि-सन्तिओ सयल-रज्ज-प्पहाणो धवल-हत्थी आलाण-खंभं भंजिऊण विज्झाडईए संमुहं पत्थिओ । सो य सुदंसणपुरस्स समीवेण वच्चइ । चन्दजस-रोइणो तुरय-वाहियालिए गयस्स दिट्ठो मणुस्सेहि, कहिओ राइणो । तेण गहिऊण नयरं पवे-सियो; तत्थ चिट्ठइ । चार-पुरिसेहि नाऊण नमि-राईणो साहियं जहा—“धवल-हत्थी चन्दजसेण गहिओ चिट्ठइ, देवो पमाण” ति ।

69. नमि-राइणा चन्दजसस्स दूओ पेसिओ इमेणत्थेण, जहा—“एस धवल-हत्थी मम सन्तिओ, एयं पेसह” । चन्दजसस्स दूएण गन्तूण साहियं नमि-वयणं । चन्दजसेण भणिय—“न कस्सइ रयणाणि अक्खर-लिहियाणि; जो चेव बलेण अहिओ भवइ तस्सेव भवन्ति । अवि य—

को देइ, कस्स दिज्जइ, कमागया, कस्स व निबद्धा ? ।

विक्कम-सारेहि जए भुज्जइ वसुहा नरिन्देहि” ॥ 48 ॥

70. तओ अ-संमाणिय-पूइओ आगओ दूओ मिहिलं । साहियं नरिन्दस्स चन्दजस-वयणं । कुविओ सव्व-बलेण चलिओ नमि चन्द-जसोवरि ।

71. इओ य चन्दसो नमिरायं आगच्छमाणं नाऊण वल-समग्गो नीहरन्तो सम्मृहं अवसउणेण निवारिओ । तओ मन्तीहि भणिओ चन्दजसो—“ताव गोउराइं पिहिऊण चिट्ठसु, पुणो कालो-

इयं नाऊणा चिट्टिस्सामो” तओ इराणा ‘तह’ त्ति कयं । एवं च नमि-राइणा आगन्तूणा रोहियं चउट्टिंलि नयरं ।

72. लोग-पारंपरओ निसुयं सुव्वयज्जाए; चिन्तियं च—  
 “मा जणवय-क्खयं काउणा अहर-गइं वच्चन्तु । ता दो वि गन्तूणा उवसामेमि” । गणिणीए अणून्नाया साहुणी-सहिया गया सुदंसाण-पुरं । दिट्ठो य अज्जाए नमि-रायां । दिन्नं परममासणं । वन्दिऊणा नमि उवत्तिट्ठो धरणीए । साहिओ अज्जाए अ-सेस-सुह-कारओ जिणिन्द-प्पणीओ धम्मो । धम्म-कहावसाणे भणियं—“महाराय,अ-सारा रज्ज-सिरी, विवाग-दारुणं विसय-सुह । अइ-दुक्ख-पउरेसु विरुद्ध-पाव-यारीणं नियमेण नरएसु निवासो हवइ । तो एवं-ठिऐ नियत्तसु इमाओ संगामाओ । अन्नं च केरिसो जेट्ठभाउणा सह संगामो ?” । नमिणा भणियं—“कहं मम एसों जेट्ठभाया ?” । साहिओ जह-ट्टिओ अज्जाए नियय-वुत्तन्तो स-पच्चओ । तहा वि माणेण न उवरमइ ।

73. तओ अज्जा खडक्कियाए नयरं पविट्ठा, गया राय-गेहं पविसमाणी सन्नाया परियणेणं । चन्दजस-राइणा वन्दिया । दिन्नं परममासणं । उवविट्ठो राया धरणीतले । निसुयं अन्तेउरिया-जणेण; पगलंत-अंसु-धरा-नयणो निवडिओ चलणेसु आगन्तूण सो वि अज्जाए; उवविट्ठो धरणीतले भणियं चन्दजसेण—“अज्जे, किमेयं अइ-दुद्धरं वय-गहणं ?” । साहिओ अज्जाए नियम-वुत्तन्तो । चन्दजसेण भणियं—“कत्थ सो संपयं सयोयरो ?” त्ति । अज्जाए भणियं—“जेण तुमं रोहिओ सि” । तओ हरिस-भरुवभन्त-हियओ नीहरिओ नयराओ । नमी वि सहोथरमागच्छमाणां दट्ठूणा पडिया-गओ संमुहं, निवडिओ चलणेसु जेट्ठ-भाउणो, महा-पमोएण पवेसि-ओ नयरं । अहिसित्तो चन्दजसेणं नमी रज्जधुराए ‘सयल-अवन्ती-

जगवयस्स सामि' त्ति । चन्दजसो वि समणत्तरां पडिवज्जिऊरा जहा सुहं विहरइ ।

74, इओ य नमि-राया अइचण्ड-सासणो दोण्हं पि विसयाणं सामित्तं नएण पालेइ । बोलीणो बहुओ काली । अन्नया य नमि-राइणो सरीरे छम्मासे जाव दाघो जाओ । विज्जेहिं पच्चक्खाओ । आलेव-निमिन्नं च देवीओ वलयालंकिय-बाहाओ घसन्ति चन्दरां । वलय सह-छरांभणारावेण आपूरिज्जइ भवरां । राया भणइ—“कण्णाघाओ मे होइ” । देवीहिं एक्केक्केण अवणेन्तीहिं सव्वाणि वलयाणि अवणीयाणि, एक्केक्कं ठियं । राया पुच्छइ—“किं वलयाणि न खलहलेन्ति ?” । साहियं, जहा—“अवणीयाणि” । सो तेण दुक्खेण अब्भाहओ परलोगाभिमुहो चित्तइ—‘बहुयाण दोसो, न एगस्स । उत्तं च—

यथा यथा महत्तं परिकरञ्च यथा यथा ।

तथा तथा महददुःखं सुखं न च तथा तथा ॥ 40 ॥

ता जइ एयाओ रोगाओ मुच्चामि” । तथा कत्तियपुण्णिमा वट्टइ ।

75. सो एवं चिन्तन्तो पसुत्तो । पभायाए रयणीए सुमिणगं पासइ — मन्दरोवरिं सेयं नाग-रायं, तं च अत्तरां आरुढं । नन्दि-घोस-तूरेण पडिबोहिओ निरामओ हट्ट-तुट्टो चिन्तेइ—“अहो पहाणो सुमिणो दिट्ठो” त्ति । पुणो चिन्तेइ—“कहिं मया एवं-गुण-जाइओ पव्वओ दिट्ठ-पुवो ?” त्ति चिन्तयन्तेण जाई संभरिया—“पुव्वं माणुस-भवे सामणं काऊण पुव्वुत्तरे विमाणे उववन्नो आसि । तत्थ देवत्ते मन्दरो जिण-महिमाइसु आगएण दिट्ठ-पूव्वो” त्ति । संवुट्ठो पन्वइओ ।

बहुयाण सह्यं सोच्चा एगस्स य असह्यं ।

वलयाण नमी राया निक्खन्तो मिहिलाहिवो ॥ 50 ॥

## ४ नग्गई राया

76. नग्गइ-चरियं पुण । अत्थि इहेव भारहे वासे गन्धार-जणवए पोण्डवद्धणं नाम नयरं । तम्मि सीहरहो नाम राया ।

77. तस्स अन्नया उत्तरावहाओ दो तुरंगमा उवायणेण समागया । तेसि परिव्राहण-निमित्तं आरूढो एगंमि राया, वीए राय-पुत्तो । तओ सव्व-बलेण नीहरिओ नयराओ, पत्तो वाहियालि । आढत्तो राया वाहिउं । सो य विवरीय-सिक्खो जाव राया कड्डुइ ताव दढयरं वच्चइ । कड्डुमाणस्स य जवेण धावमाणो गओ बारस जोयणाइं, पविट्ठो महाडइं । निव्विण्णेण य मुक्का वग्गा, ठिओ तेसु चैव पएसु; “तुरंगमो विवरीय-सिक्खो” त्त नायं राइणा । अवररिओ तुरंगमाओ, एगंमि पायवे तं बन्धिऊण लग्गो परिभमिउं । कया फलेहिं पाणवित्ती ।

78. आरूढो य रयणि-वास-निमित्तं एगंमि गिरि-सिहरे; जाव पेच्छइ तत्थ सत्त-भूमियं पांसायं । पविट्ठो तंमि डिट्ठा तव-जोव्वण-रूव लावण्णा जुवई । तीए य स-संभमं उट्ठिऊण दिन्न-मासणं राइणो । निसण्णो राया । जाया परोप्परं दढाणुराओ ।

76. पुच्छया य राइणा—“भद्दे, कासि तुमं? किम वा एगागिणी रणे चिट्ठसि?” । भणियं तीए धीरत्तणं अवलंविऊणं—“इत्थ भवणे वेइयाए विवावेहि मं; पच्छा सवित्थरं निय-वइयरं साहिस्सामि” । पहिट्ठ-मणो य पविट्ठो तंमि भवणे राया । पेच्छइ तत्थ जिण-भवणां, तस्स अग्गओ वेइं । पूइऊण पणमिऊण य जिणं कओ गन्धव्व-विवाहो । पसुत्ताइं वास-भवणे । बोलीणा रयणी । पभाए कयं दोहिं जिण-वन्दणा । उधविट्ठो राया सीहासणे, सा वि निविट्ठा अद्दासणे । भणियं च तीए—“निसुणेसु पिययम, मे वइयरं-

80. "अत्थि इहेवं भारहे वासे खिइपइट्टियं नाम नयरं । तत्थ जियसत्तू राया । अन्नया पारंभिया चित्त-सभा राइणा समप्पिया चित्तयर-सेणीए सम-भागोहिं । चित्तान्ति चित्तायरा अणेगे । एगो य चित्तंगओ नाम वुड्डु-चित्तायरो चित्तेइ । अइक्कन्तो बहुओ कालो । तस्स य जोव्वरात्था करायमंजरी नाम धूया भत्तं आणेइ । अन्नया पत्थिया गहिय-भोयणा पिउ-समीवं । जाव आगच्छइ जरा-संकुले राय-पहे ताव एइ जव-विमुक्केण आसेण एगो आसवारो । सा भीया पलाणा । पच्छा तंमि वोलिए पिउसगासं आगया । चित्तंगओ भत्तं आगयं दट्टूणं सरीर-चिन्तं गओ ।

81. "करायमंजरीए तत्थ कोट्टिमतले कोउगेण वण्णएहिं लिहियं जहा-सरूवं सिहि-पिच्छं । एत्थन्तरे जियसत्तू राया चित्तसभं आगओ । चित्तं अवलोयन्तेण दिट्ठं कोट्टिमतले सिहिपिच्छं 'सुन्दरं' ति काउं गहरा-निमित्तं करो वाहिओ । भग्गाओ नह-सूत्तीओ; विलक्खो दिसाओ पलोएइ । करायमंजरीए हास-पुव्वयं भणियं - 'तिहिं पाएहिं आसन्दओ न ठाइ त्ति चउत्थं मुख-पुरिसं मग्गन्तीए अज्ज तुमं चउत्थो पाओ लद्धो' राइणा भणियं 'कहं? साहेसु परमत्थं' ।

82. "तीए हसिऊरा भणियं—'अहं जरायस्स भत्तं आणेमि, जाव रायमग्गे एगो पुरिसो आसं अइ-वेगेण वाहेइ । न से थोवा वि धिणा अत्थि । जओ रायमग्गेण वुड्डो, वालो, इत्थी, अन्नो को वि असमत्थो वच्चइ सो पिल्लिज्जइ । ता एगो आसवाहो महामुक्खो आसन्दयस्स पाओ । वीओ पाओ राया, जेण चित्तयराणं सभा सम-भागोहिं विरिक्का । एक्केक्के कुड्डुंवे बहुया चित्तयरा । मम पिया एगं अ-पुत्तो, वीयं वुड्डो, तइयं दुग्गओ; एवं-विहस्स वि समो भागो कओ । तइओ पाओ एस मम पिया, जेण चित्तसभं चित्तन्तेण पुव्व-विट्ठं



खइयं; संप्यं जं वा तं वा आहारं आणेमि; तंमि आगए सरीर-  
चिन्ताए गच्छइ । सो सीयलो केरिसो होइ ?' । राया भणइ—'कह-  
मह चउत्थो पाओ ?' । इयरीए भणियं—'सव्वो वि ताव जाणइ  
कुओ एत्थ ताव सिहीणं आगमो । कह वि आणीयं होज्जा तो वि  
ताव दिठ्ठीए निरिक्खेज्जा' । राइणा फणियं—'सच्चं मुखो अहं  
चउत्थो पाओ आसन्दस्स' ।

83. "राया तीए वयण-विन्नासं सोऊण देह-लावणं च  
पेच्छिउण अणुरत्तो । कणयमंजरी वि जणयं भुंजावित्ता गया  
स-गिह ।

84. "सुगुत्ताभिहाण-मन्ति-मुहेण मग्गिओ चित्तंगओ कणय-  
मंजरिं राइणा । तेण भणियं—'अम्हेदरिद्विणो कहं विवाहमगलं  
रत्तो य पुयं करेमो ?' । कहिय एयं राइणो । तेणावि धणअन्न-हिरण-  
णाईणं भरावियं चित्तंगयस्स भवणं । पसत्थे तिहिमुहुत्ते महा-विभूईए  
विवाहिया कणयमंजरी । विइण्णो तीए पासाओ महन्तो दासी-  
वग्गो य ।

85. "तस्स य राइणो अणोगाओ महादेवीओ; एगेगा वार-  
एण रयणोए राइणो वास-भवजे आगच्छइ । तंमि य दियहे कण-  
यमंजरी आणत्ता । गया अलंकिय-विपू-सिया मयणियाए दासचेडिए  
सम । उवविट्ठा आसणो । एत्थन्तरे आगओ राया । कयं अब्भुट्ठाणा-  
इयं विणय-कम्मं । निसण्णो सेज्जाए राया ।

86. "इओ य पुव्वमेव कणयमंजरीए मयणिया भणिया  
आसि 'राइणो निवणणस्स अहं तए अक्खाणयं पुच्छेयव्वा जहा  
राया सुणेइ' । अओ मयणियाए एत्थावसरे भणियं—'सामिण, जाव  
राया पवड्ढइ ताव कहेहि किच्च अक्खाणयं' । इयरीए भणियं—'मय-  
णिए, ताव राया निदाए सुवउ, तओ कहिस्स' । राइणा चिन्तियं

—‘केरिसं पुण इमा अक्खाणयं कहेइ ? । अहं पि सुजेमि’ त्ति अलिय-पसुत्त कय । मयणियाए भणियं—‘सामिणि, पसुत्तो राया; कहेसु अक्खाणयं’ ।

87 “इयरीए भणियं—सुरासु, वसन्तपुरं नयरं; वरुणो सेट्ठी । तेण एग-खंड-पाहाण-मया देउलिया हत्थप्पमाणा । तीए चउ-हत्थो देवया-विसेसो कओ’ । मयणियाए भणियं—‘सामिणि, कहं एग-हत्थ-प्पमाणाए देउलियाए चउहत्थो देवो माउ’ त्ति । इयरीए भणियं—‘निद्दाइया संपयं, कल्लं कहिस्सं’ । ‘एवं होउत्त त्ति भणियण निग्गया मयणियां गया स-गिहं । राइणो कोउहत्तं जायं—‘किमेय-मेरिसं’ त्ति । निवण्णा य एसा । जाव बीय-दिणे वि तीए चेव वारओ आणत्तो, ताव तहेव मयणियाए भणिया—‘सामिणि, तं अद्ध-कहिमं कहाणयं साहेसु’ । इयरीए भणियं—‘हले, सो देवो चउ-भुओ; न उण सरीरस्स तं पमाणं । एत्तीयं चेव अक्खाणयं’ ।

88. “मयणियाए भणिय - ‘अन्नं साहेसु’ । कणयमंजरीए भणियं—‘हले, अत्थि महन्ता अडवी । तीए वित्थरिय-साहपसाहो महन्तो रत्तासोय-पायवो । तस्स य छाया नत्थि’ । मयणियाए भणियं—‘कहं एरिसस्स वि तरु-बरस्स छाया नत्थि ?’ । तीए भणियं—‘कल्लं कहिस्सं; संपइ निद्दा-परवसा’ । तइय-दिणे वि कोउगेण सा चेव समाणत्ता । कहेव मयणियाए पुट्टा । कहियं- ‘तस्स पायवस्स अहो-च्छाया न उण उवरि-च्छाया’ ।

89. “अन्नं च पुट्टा कहेइ—‘एगम्मि सन्निवेसे एगो मयहरो । तस्स महन्तो करहो । सो य सच्छन्दं चरइ । अन्नया तेण चरन्तेण पत्त-पु-फ-वल-समिद्धो एगो बव्वूल-पायवो दिट्ठो । तस्स य संमुहं गीवं पसारेइ, न य पावइ । तस्स कज्जे सो सुइरं परितप्पइ । तओ

सुद्धुयं चउ-दिसि कन्धरं पसारेइ । जाहे कह वि न पावेइ ताहे  
तस्स रोसो आगओ । तेण तस्स उवरिं मुत्तं पुरीस च वोसिरियं ।  
मयणियाउ भणियं— 'कहं मुत्तं पुरीसं वोसिरइ तस्सोवरिं जं वयणेणं  
पि पावेउं न तरइ ?' इयरोए । भणियं— 'कल्लं सांहिस्सं' । तहेव य  
कहियं वाय-दिवसे, जहा - 'सो बब्बूल-पायवा अन्ध-कूव-खड्डा-मज्जे;  
तेण खाइउं न तरइ' ।

90 "एवं कणायमंजरीए सो राया कोऊहलभूएहिं एरिसक्खा-  
णएहिं छम्मासे जाव विमोहिओ । पच्छा तीए उवरि अईव साणुराओ  
जाओ । तीए चेव ससं एगन्त-रइ-पसत्तो गमेइ कालं । नवरं सव-  
क्कीओ तीए उवरि पउट्टाओ छिद्दणि मग्गन्ति, संलवन्ति य— 'अहो,  
एयाए राया वसीकरणेण वसीकओ, जेण उत्तम-कुल-प्पसूयावो वि  
देवीओ परिचत्ताओ । इमोए सिप्पिय-दुहियाए अणुत्तरो न वियारेइ  
गुण-दोसे, नावेक्खइ रज्ज-कज्जाइ, न गणेइ दव्वं विणासिज्जन्तं  
इमीए माया-वित्तोहिं' ।

91. "इओ य कणायमंजरी निय-पासाओवरणे मज्झण्वेलाए  
पविसिऊण दिणे दिणे एगागिणी वत्थाभरणणि राय-सन्तियाइं  
मुयइ, ताउ पिइ-सन्तियाइं चीवराइं तउय-सीसयालकारं च गेण्हइ,  
अप्पणो जीवं च संबोहेइ — 'मा जीव, करेसु इड्ढिमारवं; मा वच्चसु  
मयं, मा विसुमरेसु अप्पयं । रत्तो सन्तिया इमा रिद्धी, तुज्झ सन्ति-  
याइं डडि-खण्डाइ, इमं चाहरणं' । ता उवसन्त-मणो भव, जेण सुइरं  
इमीए सिरीए अ-मागी भवसि । अन्नहा राया कन्धराए वेत्तूण  
नोणेहिइ' ।

92. "इमं च चिट्ठियं पइ-दिणं उवलक्खेऊण सवत्तीहिं राया  
भणियो — 'जइ वि तुमं अम्हाण उवरि निन्नेहो तथा वि अम्हे तुम्ह

अ-कुसलं रक्खेमो; जअो भत्तार-देवयाओ हवन्ति नारीओ । जा तुह  
 एसा हियय-दइया सा किं पि कम्मणं खुद्द-मन्तं वा साहेइ । इमं पि  
 अणत्थं न याणैसि एईए वसीकओ' । राइणा भणियं—'कहं ?' ।  
 ताहिं भणियं—एसा मज्झण्हे उवरय-गया दारं पिहिऊण किं पि  
 मुणमुणन्ती चिट्ठइ दिणे दिणे किं चि वेलं । जइ न पत्तियसि ता  
 निरूवेहि केणइ अत्तावग्गेण' ।

93. इमं च सोऊण राया सयमेव गओ उवरग-पविट्ठाए कण-  
 यमंजरीए निरूवणत्थं । दार-देस-ट्टिएण दिट्ठं तं पुव्व-वण्णियं  
 चेट्ठियं सुयं च अत्तारो अणुसासणं । परितुट्ठो य चित्तेण—'अहो  
 इमीए बुद्धि-कोसल्लं अहो गव्व-परिच्चाओ, अहो विवेओ । ता  
 सयल-गुण-निहाणं एसा; मच्छरिणीओ य एयाओ सवत्तित्तणओ  
 जाओ गुणं पि दोसं पेच्छन्ति' । तुट्ठेण य रन्ना सव्व-रज्जसामिणी  
 कया; पट्ठो य बद्धो । एवं वच्चइ कालो । अन्नया विमलचन्दायरिय-  
 समीवे राइणा कणयमंजरीए य पडिवन्नो सावग-धम्मो ।

94 "कालेण य कणयमंजरी देवी होउं चुया समाणा उप्पन्ना  
 वेयड्ढे पव्वए तोरणउरे नयरे दढसत्ति-विज्जाहर-राइणो दुहिया ।  
 कयं नामं 'कणयमाल' त्ति । कमेण पत्ता नव-जोव्वणं । अन्नया  
 रूव-खित्त-हियएण अवहरिया वासवाभिहाणेण खयरेण । इमम्मि  
 पव्वए पासायं विउव्विऊण ठविया । रइया इमा वेइया—'किल  
 एत्थ विवाहेमि' । एत्थन्तरे कणयमालाए जेट्ठ-भाया कणयतेओ  
 समागओ । दा वि रोसाराल-पज्जलिया जुज्झन्ता परोप्पर-घाएहिं  
 मच्चुं उवगया । कणयमाला वि भाइ-सोगेण सुवहुयं अक्कन्दिऊण  
 विमण-दुम्मणा इमम्मि पासाए चिट्ठइ । अन्नया आगओ एत्थ  
 वारामन्तरो नाम एगो सुरो । तेण सा भणिया 'वच्छे' मज्झ तुमं

दुहिया' । जाव एत्तियं जंपइ सुरो ताव दढसत्ति-विज्जाहरो पुत्त-  
दुहिया-अन्नसणत्थं आगओ । वन्तरेण मायाए कणायमाला अन्ता-  
रिस-रूमा कया । पुत्त-दुहिया-वासव-सरीराइं मगय-रूवाइं धरणीए  
निवडियाइं दंसियाइं । ताइं दट्टूण चिन्तियं दढसत्तिणा—'इमो  
मम तरणओ वासवेण विणासिओ, वासवो वि कणायतेएण, वावाइ-  
ज्जमाणेण य वासवेण वणायमाला विणासिया । ता धिरत्थु संसा-  
रस्स बहु-दुक्ख-पउरस्स । को सयण्णो एयम्मि रइं करेइ ?' ति  
वेरगं उवागओ पव्वज्जं अब्भुवगओ । वन्तरेण य उवसंहरिया  
माया । वन्दिओ कणायमालाए सुरेण य । साहुणा भणियं—'किं  
एरिसं ?' । साहिओ य कणायमालाए भाइ-वुत्तन्तो । साहुणा  
भणियं—'मए तिण्णिण य मयग-सरीराइं दिट्ठाइं' । सुरेण भणियं—  
'मए माया कया' । 'किमत्थं ?' ।

95 "सुरेण भणियं—'सुरासु कारणं । खिइपइट्ठिए नयरे  
आसि जियसत्तू नाम राया । तेण चित्तंगयस्स चित्तयरस्स दुहिया  
परिणीया कणायमंजरी नाम । सा वि साविया जाया । सो वि  
चित्तंगओ तीए पंच-नमोक्कारेण निज्जामिओ, मरिऊण वन्तरो  
नाम सुरो जाओ; सो य अहं ति । अन्नया इहं आगओ, जाव एसा  
कणायमाला सोय-विहुरा दिट्ठा । जाओ इमीए उवरि अईवसिणेहो ।  
चिन्तियं च—'किमेसा मे पुव्व-भविओ वन्धु-विसेसो आसि' ति  
ओहि-पउत्तो । नायं—'कणायमंजरी मम दुहिया एस ति, मरिऊण  
खयर-दुहिया जाया' । एत्थन्तरे तुममागओ । मया चिन्तियं 'एसा  
पिउणा सह गमिरसई' ति निरहभिरुणा । मया अन्नारिसा कया  
तुम्ह मोहरात्थं, मयंग च दंसियं एईए देह । पवन्नो य तुमं पव्वज्जं  
ति । तओ 'अहो' मए एस महाणुभावो एवं वंचिओ ति जाओ हं  
स-खेओ । ता खमियव्वं तुमए दुच्चिट्ठियं इमं' । साहू वि धम्म-  
पडिवत्ति-हेउत्तणेण उवयारी तुमं' ति जंपिऊण उप्पइओ विहरइ

जहा-समीहियं । कणयमालाए वि सुर-साहिय-वुत्तन्तं चिन्तयन्तीए जायं जाई-सरणं । नाओ पुव्व-भवो, जहा—‘हं सा कणयमंजरि त्ति, एसो य मम पिया सुरो जाओ’ । तओ संजाय-दढ-सिणहाए भणियो सुरो—‘ताय, मज्झ को वरो होही?’ । सुरेण ओहिणा आभोएऊण भणियं—‘वच्छे. सो तुह पुव्व-भव-भत्ता जियसत्तू राया देओ होउं दढसीह-राइणो पुत्तो जाओ सीहरहो नाम । सो तुह भत्ता होही’ । तीए भणियं ‘कहं तस्स संजोओ?’ । सुरेण भणियं ‘सो वि विवरीय-सिक्खामेण अवहरिओ एत्थ आगमिस्सइ; ता निव्वुया सुहेण चिठ्ठसु; मा उव्वेयं करेसु; अहं तेह आएस-संपायगो चिट्ठामि’ । ठिओ य एत्थेव पासाए सो सुरो । कणय-माला वि सुर-लोएण सह सुहेण गमेइ कालं । सा य अज्जउत्तं, अहं ति । कल्लं सो सुरो चेइयाण वन्दणत्थं मेळ्ळिमि गओ, जाव तुमं अवरणहे पत्तो सि । अइउक्कंठियाए य सो वि तओ आग-च्छमाणो न मए पडिवालियो, सयमेव अप्पा विवाहावियो । एस साहियो, निय-वुत्तन्तो जो तए पुट्ठो” त्ति ।

96 “सीहरस्स वि तं वुत्तन्तं सोऊण जाई-सरणमुप्पन्नं । इत्थन्तरे समागओ सुरंगणा-सहियो सो सुरो । पणमिओ राउणा । अहिनन्दिओ सह्रिसेण सुरेण । साहियो कणयमालाए निय-विवाह-वइयो सुरस्स । पमुइओ सो । उच्चिय-समुल्लावेण समा-गओ मज्झण्हो । भुत्तो दिव्वाहारं सभारिओ राया । एवं ठिओ मासमेगं तत्थ । भणिया य राइणा कणयमाला—‘पिए, पडिवक्ख-वगो उव्वद्विस्सइ मे रज्जं; ता वच्चामि अहं; अणुमन्नसु तुमं” । तीए भणियं ‘पिययम, जं तुमं आणवेसि; परं तुह दूरे नयरं; ता कह पायचारेण गमिस्सह? । ता गिण्हसु पन्नत्ति विज्जं ममा-हिन्तो’ । गहिया य र्न्ना, साहिया य जहुत्त-विहाणेण । आपुच्छि-

ऊण कणयमालं गओ सनयरं । कओ महूसवो नयरे । पुच्छओ राया पउति सामन्ताईहिं । कहिया जहावत्ता विम्हिया सव्वे वि । भणियं च तेहिं—

वच्चइ जत्थ स-उण्णी विएसमडविं समुद्धमज्जे वा ।

नन्दइ तहिं तहिं चिय, ता भो पुण्णं समज्जिणह ॥51॥

97. एवं वच्चइ कालो । राया य पंचम-पंचम-दिणस्स तंमि नगे वच्चइ । चिट्ठइ कणयमालाए समं कइवि दिणे । लोगो य जंपइ—“नगे अईइ राया” । तओ कालेण जम्हा नगे अईइ तम्हा “नग्गइ” ति पइट्ठियं नामं लोएण राइणो ।

98. अन्नया गओ नगे तग्गई राया । भणियो वाणमन्तरेण—“सुइरं ठिओ इत्थाहं । संपयं सामि-आएसो आगओ, सो अवस्सं कायव्वो । कालक्खेवो तत्थ बहू भविस्सइ । एसा य कणयमाला मम विरहे अट्ठिइं करिस्सइ । ता जहा एककल्लिया न भवइ तहा कायव्वं” ति जंपिऊण गओ सुरो ।

99. राइणा वि “न अन्नो उवाओ इमीए मण-निव्वुईए” ति कारावियं तम्मि नगे नयरं रमणियं । उवलोहेऊण आणियाओ अणेगाओ पयाओ । कारियाइं जिण-भवणाइं । पइट्ठावियाओ तेसु तप्पडिमाओ । जत्ता-महूसवं च तत्थ कुणन्तस्स, नाएण रज्जं परिपालयन्तस्स अइक्कन्तो कोउ कालो ।

100. अन्नया अणुजत्तं निग्गओ पेच्छइ कुसुमियं च्छयं । राइणा एगा मंजरी गहिया । पच्छा सव्वेण खंधावारेण लयन्तेण मंजरी पत्त-पवाल-पुप्फ-फलाइयं कट्ठावसेसो कओ । पडिनियत्तो पुच्छइ—“कहिं सो च्छय-रूढ्खो ?” । अमच्चेण दंसिओ । “किह एयावत्थो ?”

भणइ - "तुम्हेहि एगा मंजरी गहिया; पच्छा सव्वेण खन्धावारेण  
 गिण्हन्तेण एवं कओ" । सो चिन्तेइ - "नूणां जाव रिद्धो ताव चेव  
 सोहा; रिद्धीओ पुण सव्वाओ चचल" त्ति चिन्तयन्तो संबुद्धो  
 जाओ-

जो चुय-रुक्खं सुमणाभिरामं  
 समंजरी-पल्लव-पुप्फ-चित्तं ।  
 रिद्धि अरिद्धि समुपेहियाणं  
 गन्धार-राया वि समिक्खे धम्मं ॥ 52 ॥

## ( उवसंहारो )

चत्तारि वि ते विहरन्ता खिइपइट्ठिए नयरे गया । तत्थ  
 चउदारे देवउले पुव्वेण करकण्हू पविट्ठो, दुम्मुहो दक्खिणेण ।  
 "किह साहुस्स अन्नओ-मुहो चिट्ठामि" त्ति तेण वाणमन्तरेण  
 दक्खिणेण वि मुहं कयं । नमी अवरेण पविट्ठो, तओ वि मुहं  
 कयं । नग्गई उत्तरेण, तओ वि मुहं कयं । करकण्हुस्स वालत्त-  
 णाओ सा कण्हू अत्थि चेव । तेण कण्हूयणं गहाय मसिणं  
 कण्णो कण्हूइओ । तं तेण एगत्थ संगोवियं । तं दुम्मुहो पेच्छइ;  
 सो भणइ-

"जया रज्जं च रट्ठं च पुरं अन्तेउरं तथा ।  
 सव्वमेयं परिच्चज्ज संचयं किं करेसिमं ?" ॥1॥

जाव करकण्हू पडिवयणं न देइ ताव नमी भणइ-

"जया ते पेइए रज्जे कया किच्चकरा बहू ।  
 तेसिं किच्चं परिच्चज्ज अज्ज किण्वकरो भवं ॥2॥



ताहे गन्धारो भणइ—

“जया सव्व परिच्चज्ज मोक्खाय घडसी भवं ।  
पर गरहसो कीस अत्त-नीसेस-कारण ?” ॥३॥

ताहे करकण्हू भणइ—

“मोक्खमग्गं पवन्नेसु साहूसु बंभयारिसु ।  
अहियत्थं निवारेन्तो न दोसं वत्तुमरिहसि ॥४॥  
रुसऊ वा परो मा वा विसंवा परियत्तउ ।  
भासियव्वा हिया भासा स-पक्ख-गुण कारिया” ॥५॥

इमामनुशास्ति करकण्हुकृतां ते प्रतिपन्नाः । कालेन चत्वारोऽपि मोक्षं गताः ॥

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छोड़िके संसार छार छार से विहार करे,  
साया को निवारी, फिर साया दिलधारी है ।  
पिछला तो धोया कीच, फिर कीच बीच रहे,  
दोनों पंथ खोये, वात बनी सो बिगारी है ।  
साधु कहलाय नारी निरखै लोभाय और,  
कंचन की करै चाह प्रभुता प्रसारी है ।  
लीनो है फकीरी, फिर अमोरी की प्लाश करे,  
काहे को धिक्कार सिर की पगड़ी उतारी है ॥

# TRANSLATION

## LIVES OF THE FOUR PRATYEKA BUDDHAS

### ( Introduction )

Karakandu ( ruled ) in Kalinga, Dummuha in Panchala, king Nami in Videha, and Naggai in Gandhara ( 1 ). A bull, an Indra-Banner, a bracelet, and a blossomed mango tree were (respectively the causes of) the awakening of Karakandu, Dummuha, Nami, and the king of Gandhara ( 2 ).



### I King Karakandu

1. There-among Karakandu. In the city of Champa there was a king ( named ) Dahivahana. Chedaga's daughter Paumavai was his queen. One day she had a pregnancy-desire " Verily, I should divert myself in parks and grovs, sitting on the excellent back of an elephant, attired in the king's costume, and haviug the parasol held ( over me ) by the great king ! " She became sickly, and was questioned by the king. She told the truth. Then the king and she mounted, a victory-elephant. The king held the parasol; and they went to a park.

2. And it was then the advent of the rainy season. Being affected by the coolness and by the odour of the earth which had a fragrant smell, the elephant remembered the forest. And the elephant proceeded to wards the forest and went out of the path. The people were not able to follow him behind. Both of them were entered into the forest. The king saw a banyan tree and said to the queen: "He (--the elephant) will pass under this banyan tree; then you should hold a branch." She agreed, but was unable to hole ( it ). The king was prompt; he held a branch. He descended and went to Champa, bereft of joy and perplexed as to what to do.

3. And that Paumavai was carried in to a forest devoid of human beings. No sooner was the elephant thirsty than he saw a veryv ast lake. Then he entered thereinto and diverted himself. And she descended from the elephant slowly and got out of

the lake She did not know the directions. Fearful of dangers, she looked at the forest all around Thereupon thinking: "Alas for the consequence of deeds whereby such a calamity, which is quite unthought of, has fallen to my lot ! Then what shall I do ? Where shall I go ? What will be my condition ( here ) ?" —she was overcome with grief and fell to weeping.

4 In a moment she took courage and reflected: "It is not known what may happen in this dreadful forest which is thronged with many wicked wild beasts Therefore I shall be careful." Thereupon she resorted to the fourfold refuge, censured ( herself for ) her sins, asked the forgiveness of the entire collection of living beings, and undertook complete abstinence from food:

—"If there be ( any ) sin of mine and of my body upto this time, I have renounced ( all ) food and attachment and my body in the last hour ( of my life ) [ 1 ]. Therefore the pentad of prayer is my refuge: for that alone is productive of happiness in this world and the next. And it is said :—Dangers from disease, water, fire, thieves, lions, elephants, fights and snakes vanish instantaneously by the best spell of the prayer ( 2 ). Danger from a female imp, a vampire a demon, and the deity of cholera, does not prevail over it in the least. And by the power of the prayer all calamities vanish ( 3 ) And also :— They, in the cave of whose hearts the lion of the prayer ever abides, have the attack of the elephant in the form of the eight knots of karma frustrated ( 4 )."

5 Then remembering the prayer she proceeded in one direction. When she had gone far off she saw a hermit. To his feet she went and saluted him. He asked her: "Whence have you come, good lady ?" Then she told: "I am Chadaga's daughter; ( down to )...I was carried away by the elephant." And that hermit was a subject of Chadaga. He comforted her: "Do not fear " And he said to her: "Do not grieve. Just such is this worthless worldly existence which is the cause of union and separation, and which is replete with birth, death, disease and grief " Even against her wish she was made to sustain life with forest-fruits and taken to the hermitage.

And she was said: "From here on wards the ground is tilled with ploughs; we do not tread upon it. This is the territory of Dantapura; and Dantavakka is the king here. Therefore you go to this town without fear; ( from there ) again go to Champa with good company." The hermit returned.

6. The other entered Dantapura. She went inquiring about the convent of nuns, and bowed to the chief nun. She was asked: " From where comes the lay disciple ?" She told the actual facts, wept a little, and was consoled by the chief nun: "Illustrious lady, do not be grieved at heart; the consequence of fate is irresistible. For—Verily, it disunites even what is united, and unites something although it is disunited. Exceedingly dextrous is this fate in working out happiness and misery for beings ( 5 ). Moreover:— There is not the least pappiness in the worldly life, in which prosperity is seen and lost in an instant, which has pleasures and sorrows alternating in a moment, and in which union and separation are ( only ) for a moment ( 6 ). As this worldly life is a stosehouse of manifold miseries, so the wise in the world resort to the path of Absolution " ( 7 )

7. Being instructed thus and in like manner, she attained to discernment and took to renunciation just in their convent. Although she was asked she did not tell of her pregnancy for fear of non-grant of the consecration. Afterwards, when it was known, she told the truth to the chief nun. She was retained covertly. When she was delivered, she abandoned ( the child ) in a cemetery together with the signet-ring ( of its father ) and an excellent blanket.

8. Afterwards it ( —the child ) was taken by the guardian of the cemetery and given to his wife. He (—the child—) was given the name "Avakinnaya." And the venerable lady made friends with that Chandala woman

9. The venerable lady was asked by those nuns: "Where is the child ( in the womb ) ?" She said: "It was born dead; so I abandoned it."

10. He (—the boy—) grew up there. Then he played with children. He said to those children: "I am your king: pay

me a tax." Being attacked by dry scab, he said to them: "Scratch me." Then he was given the name "Karakandu." He was attached to that nun And she gave him confections and what nice alms she obtained.

11. When he grew up he guarded the cemetery. When two ascetics passed by there for some reason, they saw at one place a stick in a thicket of bamboos. One of them knew the characteristics of sticks as follows:—

—A one-jointed ( stick ) they praise: a two-jointed one is creative of quarrels; a three-jointed one is endowed with gain; a four-jointed one has death as the consequence ( 8 ). A stick that is five-jointed wards off quarrels on the way; a six-jointed one is disease; and a seven-jointed one is health ( 9 ) A stick that is four fingers ( in circumference ) at the base and half a finger at the top and has seven joints wards off intoxicated elephants ( 10 ). An eight-jointed one is failure; a nine-jointed one confers glory; but a stick that is ten-jointed is really all prosperity ( 11 ). A stick that is crooked, worm-eaten, spotted, hollow, burnt, and dried up at the top, should be avoided with effort ( 12 ). One that has hard and growing joints, that is shining with colour and of one colour, and that is possessed of such and the like characteristics, should be considered an excellent stick ( 13 ).

12. Then he said: "He who will take this stick will become a king. However, one should wait till it grows another four fingers. Then it will be useful." This was heard by that Chandala boy and by a Brahmin. Then that Brahmin dug out its four fingers that had not spread up, and cut it. And that boy saw him and snatched it away. That Brahmin took him to the court. He said: "Give me the stick." He replied: "It has grown on my cemetery; therefore I shall not give it." The Brahmin said: "Take another." He did not wish ( to do so ); and he said: "I have need of this." The boy did not give it. They asked the boy: "Why do you not give it ?" And he said: "By the power of this stick I shall become a king" Then the judges laughed and said: "When you become a king, then you should give this ( Brahmin ) a village." He agreed.

13. And the Brahmin said to other Brahmins as follows:—"Let us kill this ( boy ) and take away the stick." That was heard by his father. All the three fled away and went as far as Kanchanapura,

14. There the king had died sonless. A horse was consecrated. He approached his (—the boy's—) feet who was sleeping outside (the city), circumambulated him, keeping him to the right, and stopped. In the meanwhile the citizens respectfully saw him endowed with auspicious marks. Shouts of victory were uttered and festive, drums were beaten. And he got up yawning; fearless he mounted the horse and was being taken ( into the city). The Brahmins did not allow him entrance, saying: "He is a Chandala." When he seized his excellent staff it began to blaze. They stood frightened. Then the chandalas of vadahana were made Brahmins (by him). And it is said:— The Chandalas, who were residents of Vata-dhanaka were made Brahmins by king Karakandu, the son of Dadhivahana ( 14 ).

15. And they disregarded his name "Avakinnaga" that was given him at home, and gave him the very name "Karakandu" that was given him by the boys.

16. Then that Brahmin came. "Give me a village." He said: "Take the one you like." He said: "My home is in Champa; therefore give me one in its territory." Then he gave (him) a letter to Dahivahana; "Give me one village I shall give you a village or town that you like." He was enraged: "The low Chndala does not know himself."

17. The messenger returned and told (Dahivahana's reply to Karakandu was angry He besieged Champa; fighting was proceeding. Then that nun heard of it, Thinking: "Let there be no destruction of people," she asked the chief nun and went to that city. She took Karakandu aside and revealed the secret to him: He is your father" He questioned those parents. They told him the truth. From pride he did not turn back ( from the fight ). Then she passed to Champa entered the king's palace. She was recognised; the maids fell at her feet and wept. The king also heard of it. He too came, bowed

to her, gave her a seat, and asked her about the child. She said: "It is he who has besieged the city." Being delighted, he went out and met him." Giving him both the kingdoms, Dahivahana took to renunciation.

18. And Karakandu became a mighty ruler. He was fond of herds of cattle. He had many herds of cattle. Then in the season of autumn he saw a calf which was of stout limbs and white. He said— "Do not milk the mother of this (calf). When he grows, then make him drink the milk of other cows." The cowherds agreed. He was seen by the king when he had become a scent-bull with his horns shot forth. He became solely intent on fighting. In course of time the king came there again. He saw a big-bodied old bull that was being harassed by young bulls. He asked the cowherds: "Where is that bull?" They pointed him out in that condition. And they said:—

——"He—by whose lowing sound in the yard of the cowpen even the brilliant, frantic and mighty bulls with very sharp horns were subdued, ( 15 ) — is this very old bull, whose haughtiness has gone, whose eyes are dripping, whose uneven lips are trembling and who puts up with the harassment of young bulls" ( 16 )

19. On seeing him such he felt dejected and thought over transitoriness; "Alas, having been of that description, this bull has now become such! Therefore all things in the worldly existence are transient. So wealth which really is the foundation of pleasures and the cause of great delusion is not permanent. And it is said:—

——Like the dust clinging to the feet wealth is of unstable nature, unsteady as the rainbow, and fickle as a streak of lightning ( 17 ). Thieves rob the wealth, king snatch it away, Vantaras hide it, and kinsmen exact it ( 18 ). Every thing fire may burn, (or) deluge of water may destroy. And the angry Death carries off all ( 9 ). Similarly union with beloved persons, the cause of greatest delight, is also impermanent. How?—

——In the evening as many birds meet on a tree or as trave-

llers coming from different countries meet in a travellers' asylum, and in the morning all of them go away in various defferent directions,—so also many beings come together in one family-house and at the time of the blow of death all go away in different directions, accompanied by their karma, (to be born) into existences of human beings, gods, lower creatures, etc. (20-22). Similarly.—The wanton and heedless man wanders about in the city-streets, crushing and smashing, surrouned by many men. Then soon the resplendent man becomes frail, is dried up by old age and disease, and thus becomes a rough spectre (23). And also:— In the womb, during birth, in childhood, in youth, and in old age,—in all states living beings are shattered like a clay-pot" (24).

20 While thinking thus and in like manner, he was awakened and became self-enlightened. Having plucked out his hair in five handfuls, and having been given the distinguishing marks (of monkhood) by a deity, he wandered about. And it is said:—Having seen the whith and noble bull with well-proportioned horns, the king of Kalinga saw that prosperity was no prosperity and pereieved the religion ( 25 ).

## II King Domuha

21. Now the life of Domuha. In this very country of Bharaha there was a town named Kampilla. In it there was a king named Jaya who was born of a family of the race of Hari. His wife was Gunamalo by name. And that king passed his time enjoying the glory of royalty together with her.

22. Once, while sitting in the assembly-hal, he asked an envoy: "What have I not that other kings have?" The envoy said:—"Your Majesty, you have no picture-hall." Thereupon the king commanded the architects as follows: "Quickly build a picture.hall." Immediately after the order they commenced ( the work ).

33. While the earth was being dug up, on the fifth day the workmen saw there a precious crown entirely set with jewels, blazing with brilliance like fire. Being delighted, they



reported it to king Jaya. And he, with a delighted heart, got it taken out from the hole in the ground to the accompaniment of the sounds of festive music. The architects and others were honoured with befitting garments and the like.

24. The picture-hall with its high peaks was constructed in a short time. On an auspicious day the ( ceremony of the first ) entrance into the picture-hall was made. Amid the sound of festive music he placed the crown on his head. By its ( miraculous ) power the king became Double-face; and the people gave him the name "Domuha."

25. Some time passed. And seven sons were born to that king. Gunama a became unhappy, thinking: "I have no daughter." She wished to offer presents to a Jakkha named Mayana for the fulfilment of her desire. One day daughter was born to her who was revealed in a dream by the acquisition of the blossoms of the Parijata tree. the birth ceremony ( of the child ) was performed. The offering was given to the Jakkha, And She (—the child—) was given the name Mayanamanjari. And in course of time she attained to youth.

26. And now Chandapajjoya was the king of Ujjeni. An envoy told him as follows:— "The king ( of Kampilla ) has become Double-face." Pajjoya asked: "How?" The envoy said: "He has such a crown. When it is put on he (--or one--) has two faces. Pajjoya became greedy of the crown, He sent a messenger to king Domuha: "Send me this best of crowns. If you do not send it, be prepared for battle." King Domuha said to the messenger of Pajjoya: "If you give me what I ask, then I too will give the crown." The messenger said: "What do you ask?" The king said:—" ( The things that I ask are: ) the elephant Nalagiri, and also the excellent chariot Aggibhiru, and the consort queen Siva, and the writer Lohajangha. Give me ( these things )" [ 26 ]. And this was the quintessence of Pajjoya's kingdom.

27. The messenger returned to Ujjeni He told Domuha's answer to Pajjoya was excessively enraged; he set out with his fourfold army:—Two lakhas of elephants, two hundred thousand chariots. five ten-thousand and of horse, and seven

crores of footsoldiers. By continuous marches he reached the frontier of the Panchala country.

28. The other: too, king Domuha, departed from the city with his entire fourfold army, and went in front of Pajjoya:

29. One the frontier of the Panchala country the Garuda battle-array was formed by Pajjoya, and the Ocean battle-array by Domuha. Then gradually a fight of the armies ensued. By the power of the best of crowns king Domuha was invincible. Pajjoya's army was routed. Pajjoya was bound and entered into the city. A ring was placed on his foot. King Pajjoya passed his time happily there.

30. One day he saw Mayanamanjari. ( In him ) was produced ardent love ( for her ). Then burning with the fire of love, and fallen into the fever of anxiety, he passed the night as best he could. And at dawn he went to the assembly hall. He whose face and body were faded was noticed by the king who asked him the news of his body. He did not give a reply. With apprehension he was asked more closely. Thereupon, sighing heavily Pajjoya said—

—“ O king, shame becomes left entirely of him, who is under the influence of love, who is consumed by disease' and likewise who is drunk, who is enraged, and who is dying' (27). Therefore if you wish my welfare, O king then give me ( in marriage ) this Mayanamanjari, your daughter; if you do not, I shall enter fire” ( 28 ).

31. Thereupon, knowing his resolution. Domuha gave her (in marriage to him). The marriage was celebrated on an auspicious day and hour. Being retained (there) for some days and (then) given a send-off with honour, Pajjoya went to Ujjeni.

32. One day there came the great Indra Festival. King Domuha commanded the citizens: “Raise the Indra Banner.” Then with auspicious loud cries of joy there was raised the Indra-Banner, which had white pennons and flags. which was decked with a chain of bells with their clappers, from which garlands of beautiful flowers were hanging down,

which was adorned with strings of gems and jewels, and which was decorated with a multitude of pendant fruits of various kinds.

33 Then fema'e dancers danced; poetical compositions written by good poets were sung; crowds of people danced; a juggler's magical tricks that were puzzling to the eyes were seen; betel etc. were given; quantities of water (mixed) with saffron and camphor were thrown; great gifts were given; and tabors and other instruments were sounded.

34. Thus in great delight seven days passed; the full-moon day arrived. In great splendour king Domuha worshipped the Indra-Banner with flowers, garments etc. amid loud sounds of music. The next day it fell to the ground. The king saw it fallen on excrement, urine and ill-smelling things, and being spoiled by the people. Seeing (this) he reflected: "Fie upon prosperity that is transient as a flash of lightening and unpleasant in the end !"

35. While thinking thus he was awakened, and became self enlightened. Plucking out his hair in five handfuls, he turned a monk. And it is said: Having seen that well-adorned Indra-Banner fallen and being spoiled, the king of Panchala saw that prosperity was no prosperity and perceived the religion ( 29 ).

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### III King Nami

36. Now the life of Nami. In this very continent of Bh-*raha* and in the country of *Avanti* there was a city named *Sudamsana* and a king named *Maniraha*. His brother *Jugabahu* was the crown-prince. And he had a wife named *Mayanareha* of incomparable beauty and charm. And she was an extremely excellent lay disciple. Her son, endowed with all virtues, was *Chandajasa* by name.

37. One day, on seeing *Mayanareha*, *Maniraha* became engrossed ( in thoughts about her ) and began to reflect: "But how will there be my union with her ? Or rather I shall just make love ( to her ) in the first place; afterwards,

knowing the thoughts of her mind, I shall exert myself suitably. Thus reflecting, he endeavoured to make love to her. He sent her flowers, saffron, tambula, garments, ornaments and the like. And in her heart there was no other thought which was evil. Thus the time passed.

38. One day Maniraha said to Mayanareha: "Beautiful lady, if you accept me as your man, then I shall make you the mistress of the whole kingdom." She said: "Free from the state of a eunuch, you have obtained your manhood by your very former deeds, even in spite of its being acknowledged by me. But as to the mistress-ship of the kingdom, who can take away even that from me who bear the name of the wife of the crown-prince,—your brother? And moreover: Those who are noble men regard highly the calamity of death; but they do not do what is opposed to this world and the next. For: Living beings go to hell by injuring living beings, by falsehood, by taking away another's (property) and also by desiring another's wife (30). Therefore, O great king, such being the state of things, give up your evil thought and follow good conduct." And on hearing this, he remained silent. And he reflected: "While Jugabahu lives she will not desire another man. Therefore let us kill him secretly; then I shall seize her by force. There is no other means." Thus the time passed,

39. One day Mayanareha saw the moon in her dream and told her husband. He said to her: "Beautiful lady, you will get a son who will be like the moon of the heaven of the entire circuit of the earth." Then she became pregnant. And in the third month she had a pregnancy-desire: "If I perform worship of the Jinas and sages and always hear the discourses of the Prophets." Thereupon, her pregnancy-desire being satisfied in accordance with her wish, she bore the foetus with ease.

40. One day in the season of spring Jugabahu, together with Mayanareha, went to the park for amusing himself. While he was absorbed in eating eatables and in drinking, the lord of the day passed beyond the setting mountain. The expanse of the earth was covered by a mass of darkness.

Then Jugabahu remained in that very park.

41. Maniraha thought: "This is a proper opportunity. First, Jugabahu stays in the park outside the city, Secondly, he has a few attendants. Thirdly, it is night. Fourthly, the park is darkened by a mass of darkness. Therefore let me go and kill him. Then I shall enjoy with Mayanareha without fear." And thus thinking, he took a scimitar and went to the park.

42. And after his amorous sport, Jugabahu slept in a bower of plantains. Attendants sat down on all the four sides. And Maniraha said to them: "Where is Jugabahu?" And they told him. He entered the bower of plantains saying: "I have come here out of anxiety lest some enemy might overpower him here in the night." Jugabahu got up with agitation and made salutation ( to the king ). Maniraha said to him: "Get up; let us enter the city; enough of staying here." Thereupon Jugabahu began to rise up. In the meantime, being secure in mind, he ( i. e. Jugabahu ) was heavily struck in the neck with a sharp sword by Maniraha who did not consider what should be done and what should not be done, did not mind the reproaches of the people, and gave up the fear of next world. With his eyes shut by the pain of the heavy blow, he fell to the ground. Mayanareha screamed for help: "Alas, a criminal deed is done!" Thereupon the attendants ran forward with swords drawn. They said; "What is this?" Maniraha said: "Through carelessness the sword fell from my hand. Away with fear, O beautiful lady!"

43. Then knowing ( that it was ) Maniraha's deed, the attendants took Maniraha to the city by force. They told Chandajasa the account of Jugabahu. Lamenting very piteously, he went to the park, taking a number of physicians with him. The physicians dressed the wound. After a short time the faculty of speech vanished, the pair of eyes was closed, the limb became motionless, and the body turned white by the flowing out of a quantity of blood.

44 Thereupon Mayanareha, knowing him to be in the state of dying, placed herself near the root of Jugabahu's

ear and began to say to her husband sweetly and cleverly: "Illustrious s:r, compose your mind, do not cherish hatred towards anybody, foster kindness for all beings, betake yourself to the fourfold refuge, censure ( yourself for ) your sins, and properly bear this calamity which has befallen on account of your own deeds. And it is said:

—Whatever deed one has committed in another existence and while abiding in this existence,—that must be experienced by oneself; another becomes only the ( immediate ) cause ( 31 ). Therefore take ( with you ) the provision for the journey to the next world. And also—Have recourse to the all-knowing god; believe the highest truths; and throughout life betake yourself to preceptors who are ascetics and treasures of virtues ( 32 ). And also throughout life, observe in the three ways the threefold abstention from injury to living beings, falsehood, ( taking ) another's property, sexual pleasures, and possessions ( 33 ). And also repent properly of the eighteen items of sin, consider the nature of the worldly existence, and remember the prayer in your mind ( 34 ). For: He whose ten vital airs depart together with the pentad of prayer at the time of death certainly becomes a Vemaniya god. if he does not attain to Absolution ( 35 ). Likewise give up every attachment. For: Neither a father, nor also a mother, nor sons, nor brothers, nor friends, nor relatives, nor heaps of wealth are a refuge in the worldly life that abounds in misery ( 36 ). The religion expounded by the excellent Jinas, the treasure of happiness, is the refuge in this world for living beings that are tormented by the miseries of birth, old age and death" ( 37 ),

45. And all this was received by Jugabahu with his bud-like ( folded ) hands placed on his head. In a short time he died, attaining to auspicious mental condition. Then Chandajasa began to lament.

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shall accomplish my duty of the next world. Otherwise this sinner will kill my son too.”

47. Thus she reflected; and while the hearts of Chandajasa and others were afflicted with grief, she departed from the park at the time of midnight, her mind tormented by great grief. She went towards the east and reached a great forest. The night passed while she walked. At midday she reached a lotus-lake. With forest-fruits she sustained life. Having renounced rich food, she slept in a plantain-bower, being exhausted by the fatigue of the journey. The night approached, during which the tigers growled, the lions roared, the hogs snorted, and the female jackals howled frightfully. Thus, when terrified by the crises of various wild beasts, she was engrossed in contemplating the prayer, an excessive pain arose in her belly at midnight. Painfully she gave birth to a son endowed with all auspicious marks. And at dawn she wrapped him in an excellent blanket, hung the signet-ring marked with Jugabahu's name on his neck, and went to the excellent lake. Having washed her garments, she descended ( in water ) for bathing.

48. At this point a water-elephant, the god of Death as it were, rushed up with extreme speed from the interior of the water. He seized her with his trunk and tossed her up in the sky. By the dispensation of fate she was seen by a Vijjahara youth who had set out for the island of Nandisara. Thinking: ‘She is beautiful,’ he caught her while she was falling down and weeping pathetically. She was taken to the mountain Veyaddha. And weeping she said to him: “O noble sir, today I have given birth to a son in the forest. Leaving him in a plantain-bower, I descended into a lake, was tossed up by a water-elephant, and was caught by you. So the boy will be killed by some wild animal; or, being destitute of food, he may die of his own accord. Therefore, O great man, do me the favour of granting a child; do not make delay. Bring my son ( here ). or take me there.”

49. The Vijjahara youth replied: “If you accept me as your husband, then I shall do your biddings. And moreover: “In the city of Rayanavaha, in the country of

Gandhara, there was a Vijjahara, king named Manichuda; and Kamalavai was his wife. And I am their son Manippabha. On exercising suzerainty over both the races ( of Vijjahas ), Manichuda became disgusted with the enjoyment of pleasures, placed me in kingship, and received renunciation in the presence of a Charana sage. And wandering about in due course, he had come here yesterday. Now he has gone to Nandisara for paying his obeisance to the shrines. I saw you while I was going to him. So, beautiful lady, I shall place you in the mistress-ship of all the female Vijjahas; accept me as your lord. And again: That son of yours was seen by the lord of Mihila who was carried away by a horse and wandering in the forest; he has given him to his principal queen. She fosters him as her son. This I have known, having seen it by the great magic of Pannatti. This is not otherwise. Therefore, lovely lady, give up your dejection, have recourse to courage, make your mind tranquil, and honour the glory of your youth in my company."

50. Hearing this Mayanareha reflected: "Alas for the consequence of my deeds whereby unique calamities fall to my lot! So what should be done in this matter. And a living being who is seized by love does not consider what should be done and what should not be done, does not think of virtue and vice, does not know what is incompatible with the next world, and does not look to the reproaches of the people. Therefore, such being the state of things, I must protect my chastity by some diversion." Thus reflecting, she said to the sky-rover: "Good man, take me to the excellent island of Nandisara; there I shall certainly do what is pleasing to you."

51. Thereupan, with a delighted mind, he created an aerial car. Placing Mayanareha in it, he went to the island of Nandisara. In it there are fifty-two temples of the excellent Jinas. And it is said:

—In the Nandisara island there are fifty-two pure temples of the Jinas: (Four) on the four Anjana mountains, (sixteen) on the sixteen Dahimuha hills, and thirty-two on the Raikara

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( hills ). They are a hundred yojanas in length, fifty in breadth, and seventy-two in height ( 38-39 ).

52. Then Manippabha and Mayanareha descended from the aeral car, and performed worship of and bowed to the images of the excellent Jinas named Usabha. Vaddhamana. Chandanana and Varisena. They bowed to Manichuda, the Charana sage, and sat down near him. That holy man was endowed with the ( first ) four kinds of knowledge: Knowing Mayanareha's misfortune, he pacified Manippabha by a religious discourse. He begged pardon of Mayanareha and said to her: "From today you are my sister. Tell me now what should I do ( for you )." She said: "You have done everything by showing me the holy place of Nandisara" And She asked the sage: "Revered sir, tell me the news of my son." The sage said: "Listen—

53. "There was a city named Manitorana in the land of Pukhalavai in Eastern Videha in Jambuddiva. In it there was a universal sovereign named Amiyajasa. Of his wife Pupphavai he had two sons, Puphasiha and Rayanasiha. And having exercised sovereignty for eighty-four lacs of former years, and being frightened by the miseries of worldly life, they took to renunciation in the presence of a Charana sage. Properly observing monkhood for sixteen lacs of former years, on the termination of their life they were born in the Achchuya heaven as Indasamaniya gods having the life of twenty-two Sagarovamas.

54. "And enjoying the pleasures of gods there and dropping down ( therefrom ), they were born in the Dhaiya-sanda part of Bharaha as the sons of Samuddadatta, the queen of the semi-universal sovereign Harisena; Sagaradeva was the name of one, and Sagaradatta of the other. And knowing that the splendour of royalty was worthless, they took to renunciation in the presence of a worthy teacher when the regime of the venerable Dadhasuvvaya, the twelfth Teacher of the three worlds, had long passed. On the third day being killed by a stroke of lightning, they were born in Mahasukka with seventeen Sagarovamas as their duration of life, They passed their time there, enjoying the pleasures

of gods. One day they went for glorifying as omniscient the twenty-second venerable Prophet. And there they asked the Holy Man: "After dropping down (from heaven) where shall we be born?" The Holy Man said: "In the city of Mihila, in this Bharaha only, one of you will be the son of king Jayasena; but the other will be the son of Mayanareha, the wife of prince Jugabahu in the city of Sudamsana. Really you will be father and son." And on hearing this they went to their heaven.

55. "One of them dropped down first and was conceived in the womb of Vanamala, the queen of king Jayasena in the city of Mihila, and was born in course of time. He was given the name Paumaraha. And when he attained to youth, his father delivered the kingdom to him and accepted renunciation. And that Paumaraha became the lord of great kings. His wife is Pupphamala by name. And he passes his time protecting his kingdom.

56. "The other god, dropping down on the termination of his life, is born as your son. And that Paumaraha was carried away and entered into a forest by a horse whose training was wrong. And while wandering about there in the morning today, he saw your son. And on account of the affection to which he was accustomed in a former life, he took him up with an exceedingly delighted heart. In the mean while his army arrived, following his tracks. Thereupon he mounted an elephant and went to his city. He delivered the boy to Pupphamala. The birth-ceremony was celebrated. There he grows up, accompanied by love."

57. While the holy man was telling this, there arrived an aerial car, which had pillars studded with gems, which had pendant strings of pearls, which had multitudes of pearls fixed at its doors, which had its pinnacles inlaid with crystal stones, which was resounding with the sounds of a multitude of bells, which deafened the atmosphere by the sounds of its musical instruments, and which had the shouts of "Victory ! Victory !" proclaimed by celestial damsels. From it got down a god who wore an excellent crown of jewels, who had a pair of moving ear-rings of gems, and whose

breast was brightened with a radiant necklace. He moved thrice round Mayanareha, keeping her to the right, and fell at her feet. Afterwards he bowed to the pair of the sage's feet and sat down on the ground.

58. Then, on seeing this disrespect of the sage, the Vijnahara said:—"Gods and kings have seted the conduct of kings. Where they themselves commit a violation, what fault can there be with others ( if they commit a violation ) ? [ 40 ]. Why did you, O god, first bow to this lady, passing over this sage,—by whose mere sight the mass of ignorance is destroyed ( 42 ),—who is free from the blemishes of anger and the like,—who has vanquished the five senses,—whose pride has vanished,—who possesses excellent knowledge and faith,—who is endowed with penance and self-restraint,—and who is noble ?" ( 41 ).

59. The god said: "O lord of the sky-rovers, what you say is true. Only hear the reason for this:

60. "There was a king Maniraha ( by name ) in the city of Sudamsana His brother was Jugabahu. And he, on account of some enmity in a past existence, was struck in the neck with a sword by his own brother Maniraha, when he had gone to the park in the season of spring. When his vital airs had come to the throat ( i. e. were on the point of departing ) this Mayanareha made him to cease from the pursuit of hatred by a discourse on the religion of the Jinas. Having experienced the maturity of right faith and the like, he died and was born in the fifth heaven as an Indasamaniya god having the life of ten Sagarovamas. And I am he. This ( lady ) is my spiritual teacher. For she made me to accept the religion of the Jinas, which has right faith for its root. And it is said:

—He only, whether an ascetic or a householder, who fixes another in religion, becomes the spiritual teacher of the latter on account of the gift of religion ( 43 ). Therefore she was first bowed to. And it is said: The requital of ( the obligation of ) the givers of right faith is difficult in many existences even by a thousand crores of services in which all excellences are combined" ( 44 ).

61. And on hearing this the sky-rover thought: "Ah, the power of the religion of the Jinas ! And also:

—In the endless worldly life living beings incur miseries as long as they do not diligently practise the religion expounded by the excellent Jinas" ( 45 ).

62. The God said to Mayanareha: "Fellow-believer, tell me, what happiness dear to you shall I accomplish ?" She said: "Really you are not able to accomplish the happiness dear to me. Only the happiness of Absolution which is free from birth, old age, death, disease, and sorrow, is dear to me. Still, O best of gods, take me to Mihila. Seeing the face of my son there, I shall accomplish my welfare of the next world."

63. Thereupon the god took her to Mihila immediately. And that ( i. e. Mihila ) was the place of birth, ( receiving ) renunciation and ( attaining ) omniscience of Mallinaha and Naminaha, the Teachers of the three worlds. Therefore, from devotion to the holy place, they first got down at the temple of the Jinas, and paid their obeisance to the shrines. And they saw nuns in a convent, and went and bowed to them. They preached the religion:

—Having obtained human existence and having known the consequence of religion and irreligion, one should exert oneself in respect of religion which is the means of complete happiness ( 46 ).

64. On the termination of such and the like preaching of religion, the god said to Mayanareha: "Let us go to the king's palace; I shall show you your son." She said: "Enough of love which enhances worldly existence. And moreover: ( To me ) all beings have become relatives and all beings have become strangers. For a being that is solitary what delusion can there be in respect of relatives in this world ? ( 47 ). I shall take to renunciation. So you do as you like." And he bowed to the nuns and Mayanareha and went to his heaven. She accepted renunciation in the presence of those nuns. Having the name Suvvaya given to her, she lived practising penance and self-restraint.

65. Now that boy lived happily in the residence of king Paumaraha. That king's adversary princes were humbled down.



Thereupon the king gave the boy the name 'Nami' which resulted from his merit. Then he grew up happily surrounded by five nurses. When he was eight years old he grasped the extent of the substance of the arts and sciences only by their being pointed out ( to him ). And in course of time he attained to youth. He was married to a thousand and eight maidens who were born of the Ikkhaga race and who surpassed the celestial damsels by the brilliance of their beauty. Like the lord of gods he passed his time enjoying sensual pleasures with them.

66. And realising the worthlessness of worldly life, king paumaraha placed prince Nami in the lordship of the country of Videha, attained the glory of self-restraint, became possessed of the acquisition of excellent knowledge and faith and attained to the top of the three worlds. King Nami passed his time, protecting the glory of kingship.

67. Now that Maniraha, being bitten by a snake, died that very night. He was born as a hell-being in the fourth hell. Thereupon Chandajasa was established as the king by the feudatories and the counsellors. And he honoured both the brothers ( by performing their obsequial ceremonies ). Chandajasa protected the glory of kingship.

68. And one day a white elephant belonging to Nami, the best ( elephant ) in the kingdom, broke its tying post and set out towards the Vinjjha forest. And he went by the neighbourhood of the city of Sudamsana. When king Chandajasa had gone to the riding ground for horses, his men saw him (—the elephant—) and told the king. He captured him and took him to the city; there he remained. Knowing this the spies told king Nami as follows:—"The white elephant remains captured by Chandajasa; Your Majesty will decide ( what to do )."

69. King Nami sent an envoy to Chandajasa with these words as follows:—"This white elephant belongs to me; send him ( back to me )." The envoy went and told Chandajasa the words of Nami. Chandajasa said: "Precious things are not inscribed with the letters ( of the name ) of

anybody. They belong to him only who is superior in valour. And moreover:

—Who gives the earth? To whom is it given? To whom has it come by inheritance? And to whom is it tied? In the world it is enjoyed by kings who have the quintessence of prowess" ( 48 ).

70. Thereupon the envoy, who was not respected and honoured, returned to Mihila. He told Chandajasa's words to the king. Nami was enraged and marched against Chandajasa with his whole army.

71. Now Chandajasa, on knowing that king Nami was approaching, marched from the opposite direction with his complete army and was stopped by a bad omen. Then the counsellors said to Chandajasa: "First close the city gates and wait. We will exert ourselves again after knowing what is proper for the occasion. Thereupon the king said: "Yes" And thus king Nami came and besieged the city from the four sides

72. Through the rumours of the people the revered lady Subhaya heard of it: and she reflected: "Let them not go to perdition by causing the ruin of the country. Therefore I shall go and pacify both of them." Being permitted by the chief nun, she went to Sudamsanapura, accompanied by nuns. And the revered lady saw king Nami. He gave her the principal seat. Nami bowed to her and sat down on the ground. The revered lady preached the religion of the excellent Jinas which accomplishes complete happiness. On the termination of the religious discourse she said: "The splendour of royalty is unsubstantial, and the pleasures of the senses are terrible in their consequence. Those who commit forbidden things and sins have necessarily to dwell in hells that abound in extreme miseries. Therefore, such being the case, retire from this fight. And moreover: What kind of fight can there be with an elder brother?" Nami said: "How is he my elder brother?" The revered lady told her own true account with proof. Still from pride he did not desist ( from the fight ).

73. Thereupon the revered lady entered the city by the small entrance in the main gate (of the city) and went to the royal mansion. While she entered, she was recognised by the attendants. She was bowed to by king Chandajasa. She was given the principal seat. The king sat down on the ground. The women of the harem heard of it. They too came with floods of tears in their eyes, fell at the feet of the revered lady, and sat down on the ground. Chandajasa said: "Revered lady, why the acceptance of this vow which is extremely difficult to observe?" The revered lady told her own account. Chandajasa said: "Where is that brother (of mine) now?" The revered lady said: "It is he by whom you are besieged." Thereupon, with his heart agitated by excess of joy, he went out of the city. Nami too, on seeing his brother approaching, went in front of him, fell at the feet of his elder brother, and was taken into the city with great delight. Chandajasa installed Nami in the responsibility of kingship as the lord of the whole country of Avanti. Chandajasa, on his part, accepted monkhood and wandered about at pleasure.

74. Now king Nami, an extremely severe ruler, exercised suzerainty over both the countries with justice. A long time elapsed. Once there arose in king Nami's body a burning sensation that lasted for six months. He was given up by the physicians. And the queens, with their arms adorned with bracelets, rubbed sandal for the purpose of anointing (him with it). The palace was filled with the Jingling of the sounds of bracelets. The king said: "My ears are being struck against (by the sounds of the bracelets). The queens took off all their bracelets, taking them off one by one. A single one was retained (on each arm). The king asked: "Why the bracelets do not cink?" He was told as follows: "They have been taken off." Being smitten by that affliction, he became disposed to the next world and reflected: "The evil is in the many, not in one, And it is said: The greater the property and the greater the crowd, the greater is the misery and not the happiness (49). Therefore if I am freed from this illness,

then I shall take to renunciation." At that time it was the full-moon day of ( the month of ) Kattiya.

75. While thinking thus, he fell asleep. When the night turned into dawn he dreamt a dream ( in which he saw ): A splendid white elephant on ( mount ) Mandara, and himself mounted on it. Free from the illness, he was awakened by the sounds of festive music; pleased and delighted, he reflected: "Ah, I have dreamt an excellent dream !" Again he reflected: "where have I formerly seen a mountain of such quality and kind?" While he was thus reflecting, he remembered his ( former ) existence: "Formerly, having observed monkhood in a human existence, I was born in the heavenly region Pupphuttara; while ( abiding ) in the state of a god there I formerly saw Mandara when I had been there ( to be present ) at the glorification of Jinas and on other occasions." He became awakened and took to renunciation.

—Learning that many bracelets made sounds and that one ( bracelet ) did not, king Nami, the lord of Mihila, took to renunciation ( 50 ).

## VI King Naggai

76. Again the life of Naggai. There was in the country of Gandhara, in this very continent of Bharaha, a city named Pondavaddhana. In it there was a king named Siharaha.

77. Once two horses arrived from the North as a present for him. For the purpose of riding them, the king mounted one horse, and a prince the other. Thereupon he departed from the city with his whole army and reached the riding ground. The king commenced the riding. And its ( —the horse's ) training being wrong, it went the faster as soon as the king pulled ( the reins ). And while he continued pulling, it continued running and went twelve yojanas, and entered, a great forest. Being dejected, he let loose the reins; it stopped at those very steps. The king came to know: "The horse is of a wrong training." He got down from the

horse, tied it to a tree, and began to wander about. He sustained life with fruits.

78. And when he ascended the summit of a mountain for staying there during the night, he saw there a seven-storied mansion. He entered it and saw there a damsel possessed of the bloom of youth, beauty and charm. And She got up with agitation and offered a seat to the king. A deep mutual love arose between them.

79. And she was asked by the king: "Good lady, who are you? And why are you staying alone in the forest?" She took courage and said: "You should marry me on the marriage-seat in this mansion; afterwards I shall tell you my account in detail." And with a delighted mind the king entered the mansion. He saw there a temple of the Jinas and in front of it the marriage-seat. Having worshipped and bowed to the Jina he celebrated the Gandhavva marriage. They slept in the sleeping apartment. The night passed. In the morning both of them bowed to the Jina. The king sat on a throne; she too sat on the (other) half of the seat. And she said: 'My dearest, listen to my account:

80. "There was a city named Khiipaitthiya in this very continent of Bharaha. Jiyasattu was the king there. Once the king commenced a picture-hall, and made it over to a company of painters in equal portions. Many painters painted. An old painter named Chittangaya also painted. A long time elapsed. And his daughter named Kanayamanjari, who had attained to youth, brought his meals. Once she had set out to her father, taking the meal with her. As soon as she arrived at the principal street that was thronged with people, a horseman came there on a horse that was marching with speed. She was frightened and ran away. Afterwards, when it passed off, she went to her father. On seeing that the meal had arrived, Chittangaya went for answering the call of nature.

81. "For amusement Kanayamanjari painted with paints, on the pavement there, a peacock's feather which was true to nature. In the meantime king Jiyasattu came to the picture-hall. While looking at the pictures, he saw the

peacock's fater on the pavement. Thinking: "It is beautiful," he stretched out his hand to take it up. His nails which were like pearloysters were broken. Disconcerted he looked at the quarters. Kanayamanjari said with a laugh: "A chair does not stand on three legs; so while I was looking for the fourth foolish man, I have now found you for the fourth leg." The king said: 'How ? Tell me the truth.'

82. "She laughed and said: 'When I brought my father's meal, a man rode his horse with extreme speed in the principal street. He had not the least mercy. For, old people, children, women, or any other feeble persons, who passed in the principal street, were molested. Therefore the horseman, being a great fool, is one leg of the chair. The second leg is the king who has divided the hall among the painters in equal parts. In every family there are many painters. My father is first, sonless; secondly, an old man; thirdly, indigent. Even though he is such, an equal part has been made over to him. The third leg is this father of mine who, while painting the picture-hall, has spent what was earned before. Now I bring whatever food for him; when it arrives he goes out for answering the call of nature. Of what sort a stupid man is he ?' The king said. 'How am I the fourth leg ?' The other said: 'Everyone just knows: How indeed (a father of) peacocks would have come here. If it had been brought somehow, even then it could have been just seen with the eyes.' The king said: 'Really I am a fool and the fourth leg of the chair.'

83. "Hearing the cleverness of her speech, and seeing the beauty of her body, the king became enamoured (of her). And Kanayamanjari fed her father and went to her house.

84. "Through the mouth of his minister Sugutta, the king asked Chittangaya for Kanayamanjari. He said: 'We are poor; how can we perform the auspicious function of marriage and (spend for) the king's honour ?' This was reported to the king. And he got Chittangaya's house filled with riches, corn, gold, etc. On an auspicious day and hour he married Kanayamanjari with great grandeur. She was given a palace and a large company of maids.

85. "And that king had many queens. At night they went to the king's sleeping apartment one by one by turns ( on the nights of their respective turns ). And on that day Kanayamanjari was ordered (that it was the day of her turn). Decorated and adorned she went, with her servant-girl Mayaniya, and sat on a seat. In the meantime the king came. Getting up for greeting, and other acts of courtesy were observed. The king sat down on the bed.

86. "Now Mayaniya was already said by Kanayamanjari: 'When the king sits down you should so ask me for a story that the king hears it.' Therefore Mayaniya said at this opportune time: 'Mistress, tell me some story as long as the king sleeps.' The other said: 'Mayaniya, first let the king sleep soundly; then I shall tell you ( one ).' The king thought: 'But of what nature will she tell a story ? I also will hear it.' So he pretended to be asleep. Mayaniya said: 'Mistress, the king is asleep; tel me the story..'

87. "The other said: 'Hear: There was a city Vasantapura and (in it) a merchant Varuna. He got constructed a temple consisting of one block of stone and measuring one hand (i.e. cubit). In it he established a particular four-hand deity.' Mayaniya said: 'Mistress, how can a four-hand deity find room in a temple measuring one hand?' The other said: 'I am sleepy now; I shall tell you tommorrow.' Saying 'Let it be so:' Mayaniya departed and went to her house. The king became curious, thinking: 'What is this of this sort?' And she lay down (to sleep). When on the second day also her turn was ordered, she was said by Mayaniya in the same manner: 'Mistress, tell me that half-told story.' The other said: 'That deity was four-armed; that is not, however, the measure of its body. So much only is the story.'

88. "Mayaniya said: 'Tell me another.' Kanayamanjari said: 'Friend, there was a vast forest. In it there was a big red Asoka tree having outspread branches and twigs. And it had no shade.' Mayaniya said: 'How is it that even such a big tree had no shade ?' She said: 'Tomorrow I shall tell; now I am overpowered by sleep,' On the third day

also, it was she who was given the order out of curiosity. In the same manner she was asked by Mayaniya. She told: 'That tree had its shade below it; but there was no shade upon it.'

89. "And being asked for another, she told: 'In a certain village there was a village headman. He had a big camel, And it roamed about at will. Once, while wandering about, it saw a babbula tree abounding in leaves, flowers and fruit. And it stretched its neck before that, but could not reach it. And in its task it tormented itself for a very long time, Thereupon it stretched its neck in a better way in the four directions. When it could not reach it in any way it became enraged, It discharged its urine and excrement on it.' Mayaniya said: 'How could it discharge its urine and excrement on that which it could not reach even with its mouth?' The other said: 'I shall tell you tomorrow.' And in the same manner she told on the following day as follows: 'That babbula tree was in the hollow of a well that was hidden from sight; therefore it was unable to eat (of it).'

90. "Thus with such interesting stories Kanayamanjari fascinated the king for six months. Thereafter he became exceedingly enamoured of her. Exclusively fond of enjoying pleasures with her alone, he passed his time. Her co-wives became hostile towards her and sought her weak points. And they conversed: 'Ah, she has bewitched the king by her witchcraft whereby he has abandoned us, though we are his queens born of noble families. Being fond of this artisan's daughter, he does not think of virtue and vice, does not look to the duties of the state, and does not consider the wealth that is being perished by her deceitful deeds.'

91 "Now Kanayamanjari, every day at noon-time, entered an upper room of her palace alone, cast off her garments and ornaments that belonged to the king. took those rags and ornaments of tin and lead that belonged to her father, and admonished her own soul: 'Do not be proud, O soul, of your prosperity; do not be conceited; do not forget thyself. This prosperity belongs to the king; these sewn tatters and this finery belong to thee.



Therefore be of a calm mind; for thou hast not enjoyed this splendour for a long time. Else the king might hold thee by the neck and drive thee away.'

92. "And on observing this action of hers every day, her co-wives said to the king: 'Although you are devoid of affection for us, still we will avoid your evil; because for women their husband is their deity. This (woman) who is the beloved of your heart performs some magic or evil incantation. Being bewitched by her, you do not know even this danger. The king said: 'How?' They said: 'Every day at noon-time she goes to an upper room, shuts the door and remains there for some time, muttering something. If you do not believe (this), then observe it through some trustworthy person.'

93. "And on hearing this, the king himself went for observing Kanayamanjari who had entered the upper room. Standing at the region of the door, he saw that action ( of hers ) which is described before, and heard her admonition of herself. And he was delighted in mind: 'O the cleverness of her intellect! O the renunciation of her pride! O her discernment ! Therefore she is a treasure of all virtues; and they are envious on account of their being her co-wives; for even virtue they look upon as vice.' Being delighted, the king made her the mistress of the whole kingdom; and she was invested with the diadem. Thus the time passed. One day the king and Kanayamanjari accepted the duties of lay disciples in the presence of the teacher Vimalachanda.

94 "And in course of time Kanayamanjari, becoming ( after death ) a goddess ( in heaven ), dropped down and was born as the daughter of the Vijjahara king Dadhasatti, in the city of Toranaura on the mountain Veyaddha. She was given the name Kanayamala, In due course she attained to the bloom of youth. One day she was carried away by a sky-rover named Vasava whose heart was distracted by her beauty. He created a mansion on this mountain and kept her here. He built this marriage-seat ( thinking ): 'Surely I shall marry her here.' In the meantime Kanayamala's elder brother Kanayateya arrived. Blazing with the fire of anger,

while fighting, both of them died by the blows from each other. And Kanayomala, lamenting a great deal on account of her grief for her brother, stayed in this mansion disconsolate and discomposed. One day a god named Vanamantara came here. He said to her with affection: 'Child, you are my daughter.' No sooner did the god say so much than the Vijjahara Dadhasatti arrived there for searching his son and daughter. By his illusion Vantara made Kanayamala to have a changed form. The bodies of his son and daughter and of Vasava were shown having the appearance of death, fallen to the ground. On seeing them Dadhasatti thought: 'This my son has been killed by Vasava, and Vasava in his turn by Kanayatya: and while being killed Vasava has destroyed Kanayamala. Therefore flee upon the worldly life that abounds in manifold miseries. Who that is wise can take delight in it?' Thus (thinking) he became indifferent (to worldly life) and took to renunciation. And Vantara withdrew the illusion. He was bowed to by Kanayamala and the god. The ascetic said: 'What is (this) of such nature?' And Kanayamala told him the account of her brother. The ascetic said: 'I saw three dead bodies.' The god said: 'I created an illusion.' 'Why for?'

95. "The god said: 'Hear the reason. In the city of Khiipaitthiya there was a king named Jiyasattu. He married a painter Chittangaya's daughter named Kanayanajari. And she became a lay disciple. And she rescued that Chittangaya, (at the time of his death, from a low future state), by the pentad of prayer. After death he was born as a god named Vantara. And I am he. One day when I had come here, I saw this Kanayamala afflicted with grief. Intense affection for her arose in me. And I reflected: 'Had she been a dear relative of mine in a former existence?'" (Thus reflecting) I exercised my ohi knowledge. I knew: 'This is Kanayamanjari, my daughter. After death she has become the daughter of a sky-rover' In the meantime you arrived. I thought: 'She will go away with her father.' So, being afraid of separation from her, she was made to assume a changed form for your illusion; and her

body was shown dead. And you took to renunciation. Thereupon I became grieved, thinking: 'Alas, I have deceived this noble being.' Therefore you should forgive ( me for ) this wicked deed.' But the ascetic said: 'You are my benefactor, being the cause of my perception of religion.' flew up and roamed about according to desire. And while Kanayamala was pondering over the account told by the god, the remembrance of her ( past ) existence was produced in her. She knew her past existence as follows: 'I am that Kanayamanjari, and this father of mine has become a god.' Thereupon, intense affection being produced in her, she said to the god: 'Father, who will be my bridegroom?' Perceiving by his ohi knowledge, the god said: 'Child, that husband of yours in your past life, king Jiyasattu, having been a god, is born as king Dadhasatti's son named Siharaha. He will be your husband.' She said: 'How will there be his union ( with me )?' The god said: 'He too will come here, being carried away by a horse that has a wrong traning. Therefore remain free from anxiety and at ease, Do not be distressed. I shall stay ( here ) doing your biddings.' And that god stayed in this very mansion. And Kanayamala passed her time happily with heavenly beings. And my noble husband. I am she. Yesterday that god went to ( mount ) Meru for paying his obeisance to the shrines. In the meantime you came in the afternoon. And being extremely anxious, I did not wait even for his return from there; I myself made you marry me. I have told you this account of mine for which you asked."

96. In Siharaha also remembrance of his ( past ) life arose on hearing that account. In the meantime that god arrived, accompanied by celestial ladies. He was bowed to by the king. The delighted god greeted him. Kanayamala told the account of her marriage to the god. He was rejoiced. Amid suitable conversation the midday arrived. The king, together with his wife, was fed with heavenly food. In this manner he stayed there for one month. And the king said to Kanayamala: "My beloved, the group of my enemies will attack my kingdom; therefore I shall go;

do consent to me." She said: "My dearest, just as you command. But your town is far away So how can you go there walking? Therefore receive from me the spell of pannatti." The king received it and learnt it in the manner he was told. Asking Kanayamala, he went to his own town. A great festival was held in the town. The king was asked his account by the feudatories and others. He told it as it had occurred. All of them were astonished. And they said:

—"Wherever the meritorious goes, to a foreign country, in to a forest, or to the sea, there he is happy. Therefore do you acquire merit" ( 51 ).

97. Thus the time passed by. And the king went to that mountain every fifth day. He stayed with Kanayamala for some days. And the peop'e said: "The king goes to the mountain." Then, in course of time, as he went to the mountain, so the people fixed the name "Naggai" for the king.

98. One day king Naggai had gone to the mountain. He was said by Vanamantara: "I have stayed here for a very long time. Now I have received an order from my lord. That must be necessarily executed. A long time will pass in it. And this Kanayamanjari will become uneasy in her separation from me. So, you should so arranget hat she does not become lonely." So saying, the god went away.

99. And the king, thinking: "There is no other means for the satisfaction of her mind," got constructed a charming city on that mountain. Many of his subjects were brought there by allurement. Temples of the Jinas were got erected. Their images were established in them. And some time passed while he celebrated great festivals of ( religious ) fairs.

100. One day when he had gone to a fair he saw a blossomed mango tree. The king plucked one cluster of blossoms. Afterwards it was reduced to ( bare ) wood by the whole army which took clusters of blossoms, leaves, sprouts, flowers, fruits, etcetera. When he (—the king—) returned he asked: "Where is that mango tree?" It was shown by his minister. "How is it that it is in such a condition?" He said: "You plucked one cluster of

blossoms; afterwards it was reduced to this ( condition ) by the whole army which (also) took ( the clusters of blossoms, etcetera )." He reflected: "Verily, as long as there is prosperity, there is beauty; but every prosperity is transient." While thinking thus he became enlightened—

——(Having seen) the charming and delightful mango tree which was variegated with clusters of blossoms, sprouts and flowers, the king of Gandhara saw that prosperity was no prosperity and perceived the religion ( 52 ).

### ( Conclusion )

All the four of them, while wandering about, went to the city of Khiipaitthiya. There in a temple of four entrances, Karakandu entered by the eastern ( entrance ) and Dummuha by the southern. Thinking: "How can I remain with my face turned away from a sage," that Vanamantara turned his face to the south as well. Nami entered by the western ( entrance ); there also he turned his face. Naggai ( entered ) by the northern ( entrance ); there also he turned his face. Karakandu had that scab from his childhood. He took a tickler and scratched his ear tenderly, and hid it at one place. Dummuha saw that and said: "Having renounced everything, (namely:) your royalty, kingdom, town and harem why are you given to this hoarding? ( 1 )." When Karakandu did not give an answer, Nami said: "When you had your ancestral kingdom, you employed many attendants. Having rejected their service, you have now become your own attendant (2)." Thereupon ( the king of ) Gandhara said: "Seeking the absolution of your self, you are striving after Liberation, having renounced everything. Why do you ( then ) censure another ?" ( 3 ). Then Karakandu said; "Warding off harmful matters, it is not proper for you to speak of faults in celebrate monks who have resorted to the path of Liberation ( 4 ). Whether another is angry or not, or gives poison in exchange, one should utter a beneficial speech that enhances the excellence of one's class" ( 5 ). They accepted this instruction given by Karakandu. In course of time all the four attained to Liberation.

## महादण्डक

लेश्या	जीव के भेद	नारकी	तिर्य्यच	मनुष्य	देवता
1	106	10	0	0	96
2	004	04	0	0	0
3	136	00	35	101	0
4	277	00	03	172	102
5	0	0	0	0	0
6	40	0	10	30	0
	563	14	48	303	198

दृष्टि	जीव के भेद	नारकी	तिर्य्यच	मनुष्य	देवता
1	290	1	30	213	46
2	170	6	13	75	76
3	103	7	05	15	76
	563	14	48	303	198

दर्शन	जीव के भेद	नारकी	तिर्य्यच	मनुष्य	देवता
1	26	0	26	0	0
2	290	0	17	273	0
3	232	14	05	015	198
4	015	00	00	015	0
	563	14	48	303	198

योग	जीव के भेद	नारकी	तिर्य्यच	मनुष्य	देवता
1	10	0	10	0	0
2	08	0	08	0	0
3	332	7	24	202	99
4	001	0	01	00	00
5	0	0	0	0	0
6	0	0	0	0	0
7	0	0	0	0	0
8	0	0	0	0	0
9	100	0	0	86	14
10	92	7	0	0	85
11	0	0	0	0	0
12	05	0	05	0	0
13	0	0	0	0	0
14	0	0	0	0	0
15	15	0	0	15	0
	563	14	48	303	198

1 योग में सभी स्थावर के पर्याप्त है ।

3 योग में सभी अपर्याप्त है ।

9 योग में सभी पर्याप्त है ।

उपयोग	जीव के भेद	नारकी	तिर्यच	मनुष्य	देवता
1	0	0	0	0	0
2	0	0	0	0	0
3	24	0	24	0	0
4	219	0	06	213	0
5	002	0	02	0	0
6	118	1	11	60	46
7	0	0	0	0	0
8	15	0	0	15	0
9	170	13	05	0	152
10	0	0	0	0	0
11	0	0	0	0	0
12	15	0	0	15	0
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	563	14	48	303	198

गुणस्थान	जीव के भेद	नारकी	तिर्यच	मनुष्य	देवता
1	290	1	30	213	46
2	68	0	8	60	00
3	102	6	5	15	76
4	83	7	0	0	76
5	05	0	05	0	00
6से14तक	15	0	0	15	00
	-----	-----	-----	-----	-----
	563	14	48	303	198



भगवती सूत्र शतक - २४वां उद्देश १ से २४ तक

थोकड़ा 'गम्भा' का अधिकार

1 ला बोल घर 44 वैक्रिय के 34 और औदारिक के 10

वैक्रिय के 34 : नैरयिक भवनपति वाणव्यंतर  
7 10 1

ज्योतिषी वैमानिक ग्रैवेयक  
1 12 1

चार अनुत्तर विमान सर्वार्थसिद्ध  
1 1

औदारिक के 10 : स्थावर विकलेंद्रिय तिर्यच पंचेन्द्रिय  
5 3 1

मनुष्य  
1

2 रा बोल जीव 48 वैक्रिय 34 औदारिक 14

वैक्रिय के 34 : नैरयिक भवनपति वाणव्यंतर ज्योतिषी  
7 10 1 1

वैमानिक ग्रैवेयक चार अनुत्तर विमान  
12 1 1

सर्वार्थसिद्ध  
1

औदारिक के 14 : स्थावर विकलेंद्रिय असन्नी तिर्यच पंचे  
5 3 1

सन्नी तिर्यच पंचे युगलिया तिर्यच  
1 1

असन्नी मनुष्य सन्नी मनुष्य युगलिया मनुष्य  
1 1 1

3 रा बोल आगत के स्थान 321 : वैक्रिय में 101 औदारिक में 220  
101 वैक्रिय में आगत 101 जीवों की निम्न प्रकार :—

- 3 पहली नारकी में 3 जीव आवे—तिर्य्य पंचेन्द्रिय के 2  
असन्नी और सन्नी मनुष्य का 1 सन्नी
- 12 दूसरी नरक से सातवीं नरक तक 6 घरों में 2-2 जीव  
आते हैं । सन्नी तिर्य्यच और सन्नी मनुष्य
- 55 दस भवनपति—एक वाणव्यंतर इन ग्यारह घरों में 5-5  
जीव आते हैं ।  $11 \times 5 = 55$  । 3 तिर्य्यच पंचेन्द्रिय के  
(सन्नी, असन्नी, युगलिया) 2 मनुष्य (सन्नी, युगलिया)
- 12 ज्योतिषी, 1 ला, 2 रा देवलोक इन 3 घरों में 4-4  
जीव आते हैं । सन्नी तिर्य्यच, युगलिया तिर्य्यच, सन्नी  
मनुष्य, युगलिया मनुष्य ।
- 12 तीसरे से 8 वें देवलोक तक इन छः घरों में दो-दो जीव  
आते हैं । सन्नी तिर्य्यच और सन्नी मनुष्य  $6 \times 2 = 12$
- 7 9 वें से 12 देवलोक 4 नोशेवेयक का 1 चार अनुत्तर  
विमान का 1 सर्वार्थसिद्ध का 1 इन 7 धारों में 1 जीव  
आता है । सन्नी मनुष्य  $7 \times 1 = 7$

220 औदारिक में आगत 220 जीवों की निम्न प्रकार :—

- 78 पृथ्वी, पाणी, वनस्पति में 26-26 जीव आवे  
 $26 \times 3 = 78$
- 14 वैक्रियका—भवनपती 10, वाणव्यंतर 1, ज्योतिष  
1, 1 ला देवलोक 1, 2 रा देवलोक 1
- 12 औदारिक के—5 स्थावर, 3 विकलेंद्रिय, तिर्य्यच  
पंचेन्द्रिय के 2 सन्नी असन्नी मनुष्य के 2 सन्नी और  
असन्नी ।

60 तेऊ, वाउ, तीन विकलेंद्रिय इन 5 घरों में औदारिक के 12—12 जीव आते हैं,  $5 \times 12 = 60$  उपर्युक्त ।

39 तिर्यच पंचेंद्रिय के घर में 39 जीव आते हैं । वैक्रिय के 27 और औदारीक के 12

27 वैक्रिय के—नैरयिक 7 देवता 20 ( दस भवनपति वाणव्यंतर ज्योतिषी 1 से 8 वें देवलोक तक )

12 औदारिक के—उपर्युक्त

43 मनुष्य के घर में 43 जीव आते हैं । वैक्रिय के 33 औदारीक के दस ।

वैक्रिय के 33—10 भवनपति, 1 वाणव्यंतर, 1 ज्योतिषी 12 देवलोक, 1 नवग्रवेयक, 1 चार अनुत्तर विमान, 1 सर्वार्थ सिद्ध, नैरयिक, 6 पेली से छठी नरक तक औदारिक के 10—1 पृथ्वी, 1 पानी, 1 वनस्पति,

— 3 विकलेंद्रिय, 1 असन्नीतिर्यच पंचे, 1 सन्नीतिर्यच पंचे,

220 2 मनुष्य के, सन्नी मनुष्य, असन्नी मनुष्य ।

#### 4 चौथा बोले गम्मा 9

1 औघिक से औघिक

2 „ से जघन्य

3 „ से उत्कृष्ट

4 जघन्य से औघिक

5 „ से जघन्य

6 „ से उत्कृष्ट

7 उत्कृष्ट से औघिक

8 „ से जघन्य

9 „ से उत्कृष्ट

## 5 पांचवां बोल भव के स्थान 16

1 भव का स्थान पहला असन्नी तिर्यच पंचेन्द्रिय मरके वैक्रिय के 12 घरों में जावे ।

दस भवनपति—1 वाणव्यंतर, 1 पहली नारकी

1. कितनी स्थिति वाला जावे—ज. अं. मु. उत्कृष्ट करोड़ पूर्व

2. कितनी स्थिति पावे—ज. दस हजार वर्ष उ. पत्योपम का असंख्यातवां भाग

3. कितना भव करे—ज. उ. दो भव करे ।

2 भव का स्थान दूसरा सन्नी तिर्यच पंचेन्द्रिय मरके वैक्रिय के 26 घरों में जावे— 1 ली से 6 ठी नारकी तक— 6 देवता के 20 ( 8 वें देवलोक तक )

1. कितनी स्थिति वाला जावे—ज. अं. मु. उत्कृष्ट करोड़ पूर्व

2. कितनी स्थिति पावे—ये वैक्रिय के 26 घरों में ज. उ. जितनी 2 स्थिति है वह पा सकते हैं ।

3. कितना भव भरे—ज. 2 उ. 8 भव करें ।

3 भव का स्थान तिसरा सन्नी तिर्यच पंचेन्द्रिय मरकर 7 वीं नरक में जावे—

1. कितनी स्थिति वाला जावे—ज. अं. मु. उत्कृष्ट करोड़ पूर्व ।

2. कितनी स्थिति पावे—ज. 22 सागरोपम उ. 33 सागरोपम ।

3. कितना भव करे—(1) जाने आश्री 6 गम्मा से (1, 2,4,5,7,8 वां ) ज. 3, उ. 7 भव करें ।

(2) जाने आश्री 3 गम्मा से ( 3, 6,9) ज. 3, उ. 5 भव करे ।

(3) आने आश्री ! से 6 गम्मा तक ज. 2 उ. 6 भव करें ।

(4) आने आश्री 3 गम्मा से (7, 8,9) ज. 2 उ. 4 भव करें ।

4 भव का स्थान चौथा सन्नी मनुष्य मर कर वैक्रिय के 15 घरों में जावे ( दस भवनपति—1 वाणव्यंतर, 1 ज्योतिषी, 1 पहला देवलोक, 1 दुसरा देवलोक, 1 पहली नारकी ।

1. कितनी स्थिति वाला जावे—ज. पृथकत्व मास उ. करोड़ पूर्व ।

2. कितनी स्थिति पावे—अपने 2 स्थान के अनुसार ।

3. कितना भव करे—ज. 2 उ. 8 भव करें ।

5 भव का स्थान पांचवा सन्नी मनुष्य मरकर वैक्रीय के 11 घरों में जावे ( देवताओं के 6 ( 3 वें 8 वें देवलोक तक ) नैरयिक के 5 ( 2 री से 6 ठी नरक तक )

1. कितनी स्थिति वाला जावे—ज. प्रत्येक वर्ष उ. करोड़ पूर्व ।

2. कितनी स्थिति पावे—अपने 2 स्थान के अनुसार

3. कितना भव करे—ज. 2 उ. 8 भव करें ।

6 भव का स्थान छठा सन्नी मनुष्य मरकर वैक्रीय के पांच घरों में जावे ( 9 वें से 12 वें देवलोक तक 4 नौ. ग्रेवेक का 1 )

1. कितनी स्थिति वाला जावे—ज. पृथकत्व वर्ष उ. करोड़ पूर्व

2. कितनी स्थिति पावे—अपने 2 स्थान के अनुसार ।

3. कितने भव करें—जाने आश्री ज. 3 उ. 5 भव करें ।  
आने आश्री ज. 2 उ. 4 भव करें ।

7 भवका स्थान सातवां—सन्नी मनुष्य मरके 4 अनुत्तर विमान के  
1 घर में जावे ।

1. कितनी स्थिति वाला जावे—ज. पृथकत्व वर्ष उ.  
करोड़ पूर्व

2. कितनी स्थिति पावे—ज. 31 सागरोपम उत्कृष्ट 33  
सागरोपम

3. कितने भव करें—जाने आश्री ज. 3 उ 5 भव करें  
आने आश्री ज. 2 उ. 4 भव करें ।

8 भव का स्थान आठवां—सन्नी मनुष्य मरकर सर्वार्थसिद्ध में जावे ।

1. कितनी स्थिति वाला जावे—ज. पृथकत्व वर्ष उ.  
करोड़ पूर्व

2. कितनी स्थिति पावे—अजघन्य अनउत्कृष्ट 33  
सागरोपम

3. कितना भव करें—जाने आसरी 3 भव करें. आने  
आने आसरी 2 भव करें ।

9 भव का स्थान नववां—सन्नी मनुष्य मरकर सातवीं नरक  
में जावे ।

1. कितनी स्थिति वाला जावे—ज. पृथकत्व वर्ष उ.  
करोड़ पूर्व

2. कितनी स्थिति पावे—ज. 22 सागरोपम उ. 33  
सागरोपम

3. कितना भव करें—ज. उ. 2 भव करें ।

10 भवका स्थान दसवां—दो प्रकार के युगलीया मर कर वैक्रिय  
के 14 घरों में जावे ( 10 भवनपति, वाणव्यंतर, 1 ज्योतिषी,

1 ला 2 रा देवलोक ) 1. कितनी स्थिति वाला जावे —

1. भवनपति वाणव्यंतर में जाने वाले की स्थिति ज. करोड़ पूर्व जाजेरी उ. 3 पल्योपम
2. ज्योतिषी में जाने वाले की स्थिति ज. पल्योपम का आठवां भाग उ. 1 पल्योपम 1 लाख वर्ष
3. 1 ला देवलोक में जाने वाले की स्थिति ज. 1 पल्योपम उ. 3 पल्योपम.
4. 2 रे देवलोक में जाने वाले की स्थिति ज. 1 पल्योपम जाकेरी उ. 3 पल्योपम

2. कितनी स्थिति पावे—

1. भवनपति अशुर कुमार में ज. 10 हजार वर्ष उ. 3 पल्योपम.
2. शेष भवनपति नोनिकाय में ज. 10 हजार वर्ष उ. देशउणादो पल्योपम ।
3. वाणव्यंतर में ज. 10 हजार वर्ष उ. 1 पल्योपम
4. ज्योतिषी में ज. पल्य का आठवाँ भाग उ. 1 पल्योपम 1 लाख वर्ष
5. 1 ला देवलोक में ज. 1 पल्योपम उ. 3 पल्योपम
6. 2 रे देवलोक में ज. 1 पल्योपम जाकेरा उ. 3 पल्योपम ।

कितना भव करे—ज. उ. 2 भव करे ।

11 भवका स्थान ग्यारवाँ— 14 प्रकार के वैक्रिय के जीव मरकर पृथ्वी पानी वनस्पति में जावे ।

1. कितनी स्थिति वाले जावे—अपने अपने स्थान के अनुसार
2. कितनी स्थिति पावे—अपने अपने स्थान के अनुसार

3 कितने भव करे— ज. उ. 2 भव करे

12 भव का स्थान बरहवाँ— 4 स्थावर मरकर 5 स्थावर में जावे ।

$$4 \times 5 = 20 = 4$$

— वनस्पतिकाय मरकर 4 स्थावर में जावे ।

1. कितनी स्थिति वाला जावे—अपने अपने स्थान के अनुसार ।

2. कितनी स्थिति पावे—अपने अपने स्थान के अनुसार

3. कितना भव करे— ये 24 जीव 4 गम्मासे ( 1, 2, 4, 5, ) ज. 2 उ. असंख्यात भव करे ।

शेष 5 गम्मासे ज. 2 उ. 8 भव करे ।

वनस्पतिकाय मरकर वनस्पतिकाय में जावे 4 गम्मासे ( 1, 2, 4, 5 ) ज. 2 उ. अनन्ता भव करे

शेष 5 गम्मासे ज. 2 उ. 8 भव करे ।

13 भवका स्थान तेरहवाँ—पाँच स्थावर मरकर तीन विकलेन्द्रिय में जावे  $5 \times 3 = 15$

तीन विकलेन्द्रिय मरकर 5 स्थावर में जावे ।

$$3 \times 5 = 15$$

तीन विकलेन्द्रिय मरकर 3 विकलेन्द्रिय में जावे ।

$$3 \times 3 = 9 + 15 + 15 = 39$$

1. कितनी स्थिति वाला जावे—अपने अपने स्थान के अनुसार ।

2. कितनी स्थिति पावे—अपने अपने स्थान के अनुसार

3. कितना भव करे—4 गम्मासे ( 1, 2, 4, 5, ) ज.

2 उ. संख्याता भव करे ।

शेष 5 गम्मासे ज. 2 उ. 8 भव करे ।



14 भवका स्थान चौदहवाँ—तिर्यच पंचेंद्रिय का 1 घर औदारिक के 12 प्रकार के जीव मरके तिर्यच पंचेंद्रिय के घर में जावे ।

1. कितनी स्थिति वाला जावे—अपने 2 स्थान के अनुसार ।
2. कितनी स्थिति पावे—अपने 2 स्थान के अनुसार
3. कितना भव करें—ज. 2 उ. 8 भव करें ।

15 भवका स्थान पंदरहवाँ—मनुष्य का 1 घर औदारिक के दस प्रकार के जीव मरके मनुष्य के घर में जावे ( तेऊ वाऊ को छोड़कर )

1. कितनी स्थिति वाला जावे—अपने-अपने स्थान के अनुसार
2. कितनी स्थिति पावे—अपने 2 स्थान के अनुसार ।
3. कितना भव करे—ज. 2 उ. 8 भव करे ।

16 भवका स्थान सोहलवाँ । तेऊ वाउ के दो घर—सत्री असन्नी मनुष्य मरकर तेऊ वाउ के दो घरों में जावे ।

1. कितनी स्थिति वाला जावे—अपने अपने स्थान के अनुसार
2. कितनी स्थिति पावे—अपने 2 स्थान के अनुसार
3. कितना भव करे—ज. उ. 2 भव करे ।

6. छटा वोल गम्मा 2805

आगत के स्थान 321 बताये । ये सब जीव 9-9 गम्मे से यदि आते हो तो  $321 \times 9 = 2889$  होते हैं । परंतु इसमें 84 गम्मे टूटते हैं वे इस प्रकार—

60 समूर्च्छिम मनुष्य मरकर औदारिक के दस घरों में जावे । 4, 5, 6 इन तीन गम्माओं से जाता है । क्योंकि

समूर्च्छिम मनुष्य की अंतमुहूर्त की स्थिति है। इस-  
लिए शेष 6 गम्मा टूटते हैं। एक घर में जाते हुए  
6 गम्मा टूटते हैं तो 10 घर में जाते हुए 60 गम्मे  
टूटते हैं।

6 सन्ती मनुष्य मरके सर्वार्थ सिद्ध में जावे तो 3,6 9 वां  
इन तीन गम्मों से जाता है। शेष 6 गम्मे टूटते हैं।  
क्योंकि सर्वार्थ सिद्ध में केवल अजघन्य अनउत्कृष्ट  
33 सागरोपम की स्थिति है।

6 सर्वार्थ सिद्ध के देवता मरकर मनुष्य के घर में आवे  
तो 7, 8, 9 इन तीन गम्मों से आते हैं। शेष 6 गम्मा  
टूटते हैं।

12 दो प्रकार के युगलिया मरकर ज्योतिष और 1, 2  
देवलोक इन 3 घरों में जाते हैं तब चौथा और छठा  
गम्मा टूटता है।  $2 + 3 = 6 \times 2 = 12$

कुलगम्मा — टूठता गम्मा = खरा गम्मा  
2889 — 84 = 2805

774 जघन्य उत्कृष्ट 2 भ केव गम्मा

1646 जघन्य 2 उत्कृष्ट 8 भव के गम्मा

96 जघन्य 2 उत्कृष्ट असंख्यात भव के गम्मा ( भव का  
स्थान 12 वां )

4 जघन्य 2 उत्कृष्ट अनंता भव के गम्मा ( " " )

156 जघन्य दो उत्कृष्ट सरंख्याता भव के गम्मा ( भव का  
स्थान 13 वां )

51 जघन्य तीन उत्कृष्ट  
7 भव के गम्मा

51 जघन्य दो उत्कृष्ट  
6 भव के गम्मा

12 जघन्य तीन उत्कृष्ट  
5 भव के गम्मा

12 जघन्य दो उत्कृष्ट  
4 भव के गम्मा

3 जघन्य उत्कृष्ट 3 भव के गम्मा [ भव का स्थान 8 वां  
— जघन्य उत्कृष्ट 2 भव के गम्मा 774 निम्न प्रकार—

भव का स्थान 6 ठा में  
45 गम्मा

भव का स्थान 3 रा में  
6 गम्मा

भव का स्थान 7 वां में  
9 गम्मा

भव का स्थान 3 रा में  
3 गम्मा

12 असन्नी तिर्यच पंचेंद्रिय मरकर वैक्रिय के 12 घर में जावे

28 दो प्रकार के युगलिम्या मरकर वैक्रिय के 14 घर में जावे

42 14 प्रकार के वैक्रियक देवता मरके पृथ्वी पानी वनस्पति

— में जावे (  $14 \times 3 = 42$  )

$82 \times 9 = 738$ —12 गम्मा टूटते हैं दो प्रकार के युगलिया  
मरकर ज्योतिषो 1 ला 2 रा देवलोक में जावे तो 4 था और

— 6 ठा गम्मा टूटता कारण जो युगलिया की स्थिति है उससे  
726 ज्यादा स्थिति देवता में मिलती नहीं।  $2 \times 3 = 6 \times 2 = 12$

24 तेऊ, वाऊ के दो घर सन्नी मनुष्य 9 गम्मा से असन्नी मनुष्य  
3 गम्मा से

$12 + 12$

9 सन्नी मनुष्य मरकर 7 वीं नरक में जावे 9 गम्मा से

3 सर्वार्थ सिद्ध के देवता मरकर मनुष्य में जावे 7, 8, 9 वें 3  
गम्मा से ।

12 तिर्यच पंचेंद्रिय और मनुष्य इन दो घरों में 3 प्रकार के जीव ।  
 — ( असन्ती तिर्यच, सन्ती तिर्यच, सन्ती मनुष्य ) जब इन दो  
 774 घरों में जाते हैं तब 3 रे और 9 वें गम्मे से युगलिया में जाना  
 नियमा है । अतः दो ही भव करते हैं ।  $3 \times 2 = 6 \times 2 = 12$

जघन्य दो उत्कृष्ट 8 भव के गम्मा 1646 इस प्रकार

936 सन्ती तिर्यच सन्ती मनुष्य मरकर वैक्रिय के 26 घरों में जावे  
 $2 \times 26 = 52$  वापिस ये ही वैक्रिय के 26 प्रकार के जीव मर-  
 कर तिर्यच और मनुष्य के घर में जावे  $26 \times 2 = 52 + =$   
 $104 \times 9 = 936$

536 पृथ्वीकाय का एक घर —

40 पांच स्थावर 3 विकलेंद्रिय ये 8 जीव 5 गम्मा से जाते हैं  
 $8 \times 5 = 40$

30 अ. तिर्यच पंचेंद्रिय 9 गम्मा से, सन्ती तिर्यच पंचेंद्रिय 9  
 — गम्मा से, सन्ती मनुष्य 9 गम्मा से ।

70 असन्ती मनुष्य 3 गम्मा से ।

पृथ्वीकाय अपकाय तेऊकाय वायुकाय  
 70 70 58 58

वनस्पतिकाय वेइंद्रिय तेइंद्रिय चउइंद्रिय = 536  
 70 70 70 70

96 तिर्यच पंचेंद्रिय का 1 घर

72 5 स्थावर तीन विकलेंद्रिय ये 8 जीव 9 गम्मा से जाते  
 हैं ।  $8 \times 9 = 72$

24 सन्ती तिर्यच 7 गम्मा से असन्ती तिर्यच 7 गम्मा से, सन्ती  
 मनुष्य 7 गम्मा से असन्ती मनुष्य 3 गम्मा से = 24

78 मनुष्य का 1 घर

54 तीन स्थावर तीन विकलेंद्रिय 6 जीव 9 गम्मा से  
 $6 \times 9 = 54$

24 असन्नी तिर्यंच पंचेन्द्रिय 7 गम्मा से, सन्नी तिर्यंच  
पंचेन्द्रिय 7 गम्मा से  
सन्नी मनुष्य 7 गम्मा से, असन्नी मनुष्य 3 गम्मा से

7 सातवाँ बोल रिद्धि के द्वार 20

1. उपपात 2. परिमाण 3. संहनन 4. अवगाहन 5. संठाण
6. लेश्या 7. दृष्टि 8. ज्ञान अज्ञान 9. योग 10. उपयोग
11. संज्ञा 12. कषाय 13. इंद्रिय 14. समुद्घात 15. वेदना
16. वेद 17 आयुष्य 18. अर्ध्यवसाय 19. अनुबंध
20. कायसंवेद ।

8 आठवाँ बोल नाणत्ता ( अंतर, फरक ) पडे 9 जगह

1. अवगाहना 2 लेश्या 3. दृष्टि 4. ज्ञान-अज्ञान 5. योग
- 6, समुद्घात 7. आयुष्य 8. अर्ध्यवसाय 9. अनुबंध.

9 नवमाँ बोल नाणत्ता पडे 1998

श्रौदारीक से वैक्रिय में जाने के नाणत्ता 715 निम्न प्रकार—

60 असन्नी तिर्यंच पंचेन्द्रिय मरके वैक्रिय के 12 घर में जावे  
नाणत्ता पडे 5-5,  $12 \times 5 = 60$  जघन्य गम्मा 3 में  
( 4, 5, 6 ) नाणत्ता पडे 3, 1 आयुष्य अंतर्मुहूर्त का  
2 अर्ध्यवसाय नारकी में जाने वाले के अप्रशस्त देवता में  
जाने वाले के प्रशस्त । 3 अनुबंध आयुष्यवत उत्कृष्ट के  
गम्मा 3 में नाणत्ता पडे 2, 1 आयुष्य करोड़ पूर्व का 2  
अनुबंध आयुष्यवत्

267 सन्नी तिर्यंच पंचेन्द्रिय मरकर वैक्रिय के 27 घरों में जावे  
( 7 नारकी 20 देवता 8 वें देवलोक तक ) नाणत्ता  
पडे 10-10  $27 \times 10 = 270 - 3 = 267$

6 ठे 7 वें 8 वें देवलोक में लेश्या का नाणत्ता नहीं पड़ता कारण 6 ठे. 7 वें 8 वें देवलोक में एक शुक्ललेश्या है । अंतर्मुहूर्त में जाने वाले तिर्यञ्च के शुक्ललेश्या अनिवार्य है । अतः छ ही लेश्याओं का स्पर्श कर सकता है ।

जघन्य के गम्मा 3 में नाणत्ता पडे 8

- (1) अवगाहना—ज. अंगुल के असंख्यातवें भाग उ. प्रत्येक धनुष्य की
- (2) लेश्या—नारकी में जाने वाले में 3 भवनपति, वाण-व्यंतर, ज्योतिषी, 1 ला 2 रा देवलोक तक जाने वाले में लेश्या 4 तीसरे चौथे 5 वें देवलोक में जाने वाले में 5 लेश्या 6 ठे 7 वें 8 वें देवलोक में जाने वाले में नाणत्ता नहीं है ।
- (3) दृष्टि—नारकी से ज्योतिषी तक जाने वाले में 1 मिथ्या दृष्टि 1 ले देवलोक से 8 वें देवलोक में जाने वाले में दृष्टि 2
- (4) ज्ञान-अज्ञान—नारकी से ज्योतिषी तक 2 अज्ञान, 1 ले देवलोक से 8 वें देवलोक तक जाने वाले में दो ज्ञान दो अज्ञान ।
- (5) समुद्घात - 3
- (6) आयुष्य—अंतर्मुहूर्त का
- (7) अद्यवसाय—नारकी में जाने वाले में अप्रशस्त, देवता में जाने वाले में प्रशस्त ।
- (8) अनुबंध—आयुष्यवत्  
उत्कृष्ट गम्मा में नाणत्ता पडे 2
- (1) आयुष्य करोड़ पूर्व का (2) अनुबंध—आयुष्यवत्

120 सन्ती मनुष्य मरकर वैक्रिय के 15 घरों में जावे।  
नाणत्ता पडे 8,  $15 \times 8 = 120$ । जघन्य के गम्मा 3 में  
नाणत्ता पडे 5

- (1) अवगाहना—पृथक्त्व अंगुल।
- (2) ज्ञान-अज्ञान तीन ज्ञान 3 अज्ञान की भजना
- (3) समुद्घात—पांच
- (4) आयुष्य—पृथक्त्व मास
- (5) अनुबंध—आयुष्यवत्

उत्कृष्ट के गम्मा 3 में नाणत्ता पडे 3

- (1) अवगाहना—पांच सौ धनुष की
- (2) आयुष्य—करोड़ पूर्व का
- (3) अनुबंध—आयुष्यवत्

114 सन्ती मनुष्य मरकर वैक्रिय के 19 घरों में जावे नाणत्ता  
पडे 6-6.  $19 \times 6 = 114$

जघन्य के गम्मा 3 में नाणत्ता पडे 3

- (1) अवगाहना—पृथक्त्व हाथ की
- (2) आयुष्य पृथक्त्व वर्ष
- (3) अनुबंध—आयुष्यवत्

उत्कृष्ट के गम्मा में नाणत्ता पडे 3

- (1) अवगाहना—500 धनुष्य की
- (2) आयुष्य—करोड़ पूर्व
- (3) अनुबंध—आयुष्यवत्

70 तिर्यंच का युगलिया मर कर वैक्रिय के 14 घर में जावे  
नाणत्ता पडे 5-5.  $14 \times 5 = 70$

जघन्य के गम्मा 3 में नाणत्ता पडे 3

(1) अवगाहना भवनपति वाणव्यंतर देवों में जाने वालों की ज. प्रत्येक धनुष्य उ. हजार धनुष जाभेरी ।

ज्योतिषी में जानेवाले को अवगाहना ज. प्रत्येक धनुष्य उ. 1800 धनुष्य जाभेरी । 1 ले देवलोक में जाने वाले की अवगाहना ज. प्रत्येक धनुष्य उ. 2 गाऊ । दूसरे देवलोक में जाने वाले की अवगाहना ज. प्रत्येक धनुष्य उ. 2 गाऊ जाभेरी.

(2) आयुष्य—भवनपति वाणव्यंतर में जाने वाले का आयुष्य करोड़ पूर्व जाभेरी, ज्योतिषी में जाने वाले का पत्य का आठवाँ भाग 1 ले देवलोक में जाने वाले की 1 पत्योपम 2 रे देवलोक में जाने वाले की 1 पत्योपम जाभेरी ।

(3) अनुबंध—आयुष्यवत्

उत्कृष्ट के गम्मा 3 में नाणत्ता पडे 2

(1) आयुष्य—3 पत्योपम का

(2) अनुबंध—आयुष्यवत्

84 मनुष्य के युगलिया मरकर वैक्रिय के 14 घरों में जावे । नाणत्ता पडे 6-6,  $14 \times 6 = 84$  जघन्य के गम्मा में नाणत्ता पडे 3

(1) अवगाहना—भवनपति वाणव्यंतरो में जाने वालों की अवगाहना 500 धनुष्य जाभेरी ज्योतिषी में जाने वालों की अवगाहना 900 धनुष्य जाभेरी 1 ले देवलोक में जाने वाले अवगाहना 1 गाऊ 2 रे देवलोक में जाने वालों की 1 गाऊ जाभेरी ।

(2) आयुष्य भवनपति वाणव्यंतर में जाने वालों की आयुष्य करोड़ पूर्व जाभेरी, ज्योतिषी में जाने वाले का



आयुष्य पत्य का आठवां भाग, 1 ले देवलोक में जाने वाले का आयुष्य 1 पत्योपम, दूसरे देवलोक में जाने वाले का 1 पत्योपम जाकेरी ।

(3) अनुबंध—आयुष्यवत्

उत्कृष्ट की गम्मा में नाणत्ता पडे 3

(1) अवगाहना—3 गाऊ की

— (2) आयुष्य—3 पत्योपम का

715 (3) अनुबंध—आयुष्यवत्

वैक्रिय सें औदारिक में जाने का नाणत्ता 404 निम्न प्रकार  
42 14 प्रकार के देवता मरकर पृथ्वी पानी वनस्पति में जावे ।  $14+3=42$

27 27 प्रकार के वैक्रिय के जीव मरकर तिर्यच के घर में जावे ।

32 32 प्रकार के वैक्रिय के जीव मरकर मनुष्य के घर में जावे । अर्थात् ( वैक्रिय के कुल 34 जीवों में से 7 वीं  
101 नरक और सर्वार्थ सिद्ध को छोड़ कर )

+4 जघन्य के गम्मा 3 में नाणत्ता पडे 2 आयुष्य और  
— अनुबंध ।

404 उत्कृष्ट के गम्मा 3 में नाणत्ता पडे 2 „ „ ।  
औदारिक सें औदारिक में जाने का नाणत्ता 879

6 पृथ्वीकाय मरकर पृथ्वीकाय में जावे—नाणत्ता पडे 6 ।  
जघन्य के गम्मा में नाणत्ता पडे 4

(1) लेश्या—तीन (2) आयुष्य—अंतमुहूर्त का (3)  
अध्यवसाय—अप्रशस्त (4) अनुबंध—आयुष्यवत् ।

उत्कृष्ट के गम्मा में नाणत्ता पडे 2

- (1) आयुष्य—22 हजार वर्ष का (2) अनुबंध आयुष्यवत्
- 6 अपकाय मरकर पृथ्वी काम में जावे—नाणत्ता पडे 6  
जघन्य के गम्मा 3 में नाणत्ता पडे 4—पृथ्वीकाय के  
माफिक  
उत्कृष्ट के गम्मा में नाणत्ता पडे 2  
(1) आयुष्य—7 हजार वर्ष (2) अनुबंध—आयुष्यवत्
- 5 तेऊकाय मरकर पृथ्वीकाय में जावे—नाणत्ता पडे 5  
जघन्य के गम्मा में नाणत्ता पडे 3 ( उपरोक्त 4 में  
लेश्या को छोड़ कर )  
उत्कृष्ट के गम्मा में नाणत्ता पडे 2  
(1) आयुष्य—3 अहोरात्रि (2) अनुबंध—आयुष्यवत्
- 6 वायुकाय मरकर पृथ्वीकाय में जावे—नाणत्ता पडे 6  
जघन्य के गम्मा 3 में नाणत्ता पडे 4  
(1) समुद्घात—तीन (2) आयुष्य—अंतर्मुहूर्त का  
(3) अध्यावसाय—अप्रशस्त (4) अनुबंध—आयुष्यवत्  
उत्कृष्ट के गम्मा में नाणत्ता पडे 2  
(1) आयुष्य—3000 वर्ष का (2) अनुबंध—आयुष्यवत्
- 7 वनस्पतिकाय मरकर पृथ्वीकाय में जावे—नाणत्ता  
पडे 7  
जघन्य के गम्मा में नाणत्ता पडे 5  
(1) अवगाहना—अंगुल के अल्या तवे भाग (2) लेश्या—  
3 (3) आयुष्य—अंतर्मुहूर्त (4) अध्यावसाय—अप्रशस्त  
(5) अनुबंध—आयुष्यवत्  
उत्कृष्ट गम्मा में नाणत्ता पडे 2  
(1) आयुष्य 10000 वर्ष का (2) अनुबंध—आयुष्यवत्

- 9 बेइंद्रिय मरकर पृथ्वीकाय में जावे नाणत्ता पडे 9  
जघन्य के गम्मा 3 में नाणत्ता पडे 7  
अवगाहना—अंगुल का असंख्यातवाँ भाग (2) दृष्टि—  
1 मिथ्यादृष्टि (3) ज्ञान-अज्ञान—2 अज्ञान (4) योग-  
1 काया का (5) आयुष्य अतर्मुहूर्त का (6) अध्यावसाय-  
अप्रशस्त (7) अनुबंध—आयुष्यवत् ।  
उत्कृष्ट गम्मा में नाणत्ता पडे 2  
(1) आयुष्य—12वर्ष का (2) अनुबंध आयुष्यवत् ।
- 9 तेइंद्रिय मरकर पृथ्वीकाय में जावे नाणत्ता पडे 9  
जघन्य के गम्मा 3 में नाणत्ता पडे 7 (उपरोक्त माफिक)  
उत्कृष्ट के गम्मा 3 में नाणत्ता पडे 2  
(1) आयुष्य—49 अहोरात्रि (2) अनुबंध - आयुष्यवत्
- 9 चउरिंद्रिय मरकर पृथ्वीकाय में जावे नाणत्ता पडे 9  
जघन्य के गम्मा 3 में नाणत्ता पडे 7 ( उपरोक्त बेइंद्रिय  
के समान )  
उत्कृष्ट के गम्मा 3 में नाणत्ता पडे 2 (1) आयुष्य—6  
महीने का (2) अनुबंध—आयुष्यवत् ।
- 9 असन्नी तिर्यच पंचेद्रिय मरकर पृथ्वीकाय में जावे  
नाणत्ता पडे 2  
जघन्य के गम्मा 3 में नाणत्ता पडे 7 ( उपरोक्त बेइंद्रिय  
के समान )  
उत्कृष्ट के गम्मा 3 में नाणत्ता पडे 2 (1) आयुष्य—  
करोड़ पूर्व का (2) अनुबंध—आयुष्यवत्.
- 11 सन्नी तिर्यच पंचेद्रिय मरकर पृथ्वीकाय में जावे नाणत्ता  
पडे 11

संख्याता असंख्याता

3. संहनन

4. अत्रपाहना

1 सेवार्त्क  
छही

जघन्य अंगुल का असंख्यातवां  
असंख्यातवां भाग उत्कृष्ट हजार योजन

5. संठाण

6. लेश्या

7. इष्टि

8. ज्ञान-अज्ञान

9. योग

10. उपयोग

11. संजा

रुपाय

द्विय

1 दुण्डक

3 प्रथम

1 मिथ्या

2 अज्ञान

2 वचन श्रीर काया  
दोनों

4

4

5

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अहा

छही

तीनों ही

3 ज्ञान 3 अज्ञान

तीनों ही  
दोनों

4

4

5

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असंख्याता

छही

जघन्य अंगुल का असंख्यातवां  
भाग उत्कृष्ट प्रत्येक धनुष 1

छही

3 प्रथम

1 मिथ्या

2 अज्ञान

तीनों ही  
दोनों

4

4

5

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